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137
ALCOHOL IN SOCIETY,

AN

ARRAIGNMENT OF THE DRINK SYSTEM

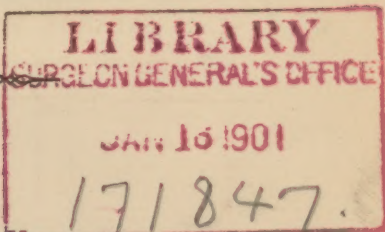
AS AN

ENEMY OF THE PUBLIC GOOD.

BY

RICHARD EDDY, D. D.

AUTHOR OF "ALCOHOL IN HISTORY."



NEW YORK:

The National Temperance Society and Publication House,
No. 58 READE STREET.

—
1888.

ALCOHOL IN SOCIETY

Annex

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1888

PREFACE.

The history of this work is given by the Committee by whom it was approved when written. Little need be added to their statement. But the author desires to say that it has been his aim to deal only with facts, and to present a sound argument on the topics which the Committee desired him to discuss. Some little time having elapsed since the manuscript passed out of his hands, he has, while the work was going through the press, attempted to introduce such new matter as would bring the facts and their illustration down to date. He hopes that he has not wholly failed in his purpose, and he invokes the blessing of God on this effort to advance the cause of true temperance.

R. E.

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I.

SOCIAL AND NATIONAL.

That the drink system is subversive of Morality and Social Order, shown by its effects on the Individual, physically, intellectually and morally—On the Family, in its purity, unity, piety and prosperity—On Communities, in hindrance to morals, religion, industry, etc.—On Crime, Prostitution, etc.—On Pauperism and Dependence—That it is subversive of National Prosperity, shown by examples of National Demoralization in ancient times—And from the evils in modern nations, as manifest in its effects on development and wealth, from the most recent data of loss—Its effects on Morals, Elections, Legislation, Health and Longevity, on distinguished men, and on the army and navy.

GENERAL statements of the evils of intemperance, no matter how forcibly they may be framed, or how eloquently uttered, often fail to impress those who read or hear, with a conviction of the magnitude of the enormity. Not that there is danger of making over-statements in this regard, for exaggeration here would be well nigh impossible; but because it is difficult, if not wholly beyond our power to realize the greatness and extent of the loss, shame and ruin which such statements attempt to describe. Hence the necessity for an analysis of the evil, a special observation of the particular facts grouped together in the general indictment which we bring against this giant curse.

It is the purpose of this essay to deal with such particulars, and especially to supplement what has been said in the preceding essays of this series on the scientific and historical* aspects of this great evil, by an examination of the Drink System as it wars against the social, educational and religious interests of humanity.

The consideration of this theme, brings us to a contemplation of all the relations which man sustains and all the duties he owes to himself, to his God, and to fellow-men; it involves his physical, mental and moral well-being; his position as an isolated person—so far as it is possible to speak of one as living to himself, who is placed in any relation to others—his place in his home, in the neighborhood, the church, the state and the nation; and so calls attention to all that intemperance does for him individually, as husband, father, child, brother, neighbor and citizen; to all that it does for each member of his family; to his neighborhood, church and country. Thus comprehensive, it follows that no one-sided view of intemperance can be a just view, but must be partial and incomplete; and that any attempt to regard and treat it as a merely personal evil, or only as a social vice, or to be removed wholly by the use of moral measures, is to reason falsely, because incompletely, and to employ instrumentalities inadequate to the work required.

Seeking now, to deepen and strengthen the conviction of the comprehensiveness of the evil of intemperance, let us critically examine its influence and results, in the hope that as we finish our investigations we may more clearly see the path of duty, and the weapons which we must use in order to wage a successful war against that which assails us at every point.

I. And first we say that, The Drink System is subver-

* I. "Alcohol and Science." By William Hargreaves, M. D.

II. "Alcohol in History." By Rev. Richard Eddy.

sive of Morality and Social Order. We use this broad designation, The Drink System, in order to include in our investigations, not only the effects produced upon the drinker, but also to include the viciousness of the manufacture and sale of intoxicants. The proof of this affirmation we find :

(1) In the effects of the Drink System on the individual, physically, intellectually and morally. The most apparent results of drinking, such as the degrading marks put upon the human face, and the manifest feebleness of the whole body, make a very small part of the physical evils inflicted by this fearful scourge. By far the greatest number of victims in this direction, are known only to the scientific observer; and an astonishing number of deaths due to the use of intoxicants, are, out of consideration to the feelings of survivors, attributed to some other cause. It is impossible to make anything like an accurate estimate of the extent to which disease and death can be attributed to the use of intoxicants; but it is certain that it is appalling, and that every advance made in pathological knowledge, compels the recognition of the influence of this vice far beyond what has hitherto been regarded as its limits.

The physical effects of the Drink System, already recognized, admit of at least a four-fold classification: As first, the morbid action of alcoholic beverages on those who consume them, either in large or in small quantities;—secondly, the diseases occasioned by privation and the imperfect sanitary conditions imposed by the poverty caused by drinking;—thirdly, the suicides and casualties connected with drinking, which are at once fatal to life, or greatly abridge it; and fourthly, the hereditary diseases and tendencies to disease, transmitted by parents who drink to what is called “excess,” or who are what some style “moderate” drinkers.

(a). As to the first,—the morbid action of alcoholic beverages on those who drink either large or small quantities of them, there is already such an array of evidence and authority as to leave all men without excuse for tampering with such a deadly foe to human life. Nearly a hundred years ago, Dr. Rush said, in his “Inquiry into the Effects of Ardent Spirits:”

“I have known several persons destroyed by ardent spirits, who were never completely intoxicated in the whole course of their lives.”

And Dr. William B. Carpenter, in the preface to his “Essay on the Use and Abuse of Alcoholic Liquors in Health and Disease,” says, speaking of the Essay:

“He cannot allow it to go forth, however, without expressing his conviction, that whilst there are adequate medical reasons for abstinence from the *habitual* use of even a ‘moderate’ quantity of alcoholic liquors, there are also strong moral grounds for abstinence from that *occasional* use of them which is too frequently thought to be requisite for social enjoyment, and to form an essential part of the rites of hospitality.”

In the body of the Essay, he has these observations:

“‘The little I take does no harm,’ is the common defence of those who are indisposed to abandon an agreeable habit, and who cannot plead a positive benefit derived from it; but, before such a statement can be justified, the individual who makes it ought to be endowed with the gift of prophecy, and to be able to have present to his mind, the whole future history of his bodily fabric, and to show that, by reducing the amount of excess to a measure which produces no immediately injurious results, he has not merely postponed its evil consequences to a remote period, but has kept himself free from them altogether. The *onus probandi* lies with those who assume the *absence* of a connection which is indicated by every fact with which we are acquainted.”

And again: “From the foregoing considerations, then, we seem entitled to draw the general conclusion, that in the ‘average man,’ the habitual use of alcoholic liquors, in moderate or even in small quantities, is not merely unnecessary for the

maintenance of bodily and mental vigor, but is even unfavorable to the permanent enjoyment of health, even though it may for a time appear to contribute to it. For, as it is justly remarked by Dr. Robertson, 'that man only is in good health who recovers rapidly from the simple accidents incidental to his occupation, and from the simple disorders incidental to his humanity and to the climate he lives in, and who can bear the treatment, that those accidents or those disorders demand;' and, if such be not the case, we may feel confident, that, however great the temporary power of exertion may be, such power is destined to give way at a period much earlier than that of its normal duration. And if it be true, as we have endeavored to show, that the effect of the habit is not merely to induce certain predispositions to disease by its own agency, but also to favor any of those which may already exist in a latent form, we have an additional right to affirm, that even the most moderate habitual use of alcoholic liquors becomes to the 'average man' positively injurious, if protracted for a sufficient length of time to allow of the development of its effects." *

Elsewhere, Dr. Carpenter is quoted as saying :

"The physiological objection to the habitual use of even small quantities of alcohol, rests on the following grounds: They are universally admitted to possess a poisonous character; they tend to produce a morbid condition of the body at large; the capacity for enduring the extremes of heat and cold, or mental and bodily labor, is diminished rather than increased by their habitual employment. Alcoholic liquors cannot supply anything that is essential to the due nutrition of the system. The action of alcohol upon the living body is essentially that of stimulus, increasing for a time the vital activity of the body, but being followed by a corresponding depression of power, which is the more prolonged and severe, as the previous excitement has been greater." †

Later investigations bring him to this conclusion :

"We maintain that the action of the excessive or of the moderate use of alcohol upon the healthy body is a question of

* Boston Edition. Pp. xvii. 169, 186.

† Quoted by Washington Gladden in his "Working People and their Employers," p. 149.

degree alone, its immediate effect being essentially the same in the one case as in the other. We affirm that as habitual 'excess' is admitted to pervert the nutritive functions to a considerable degree, habitual 'moderation' perverts them in a slighter degree."*

So Professor Miller, of the University of Edinburgh, says of alcohol :

"In a large dose it may prove instantly fatal, as if by a shock ; or the victim may linger awhile, dying by choking and stupor. With a less dose one may be in great danger, yet recover, carrying for many a day the traces of his injury. In a less dose still, alcohol produces what is commonly called 'intoxication,' and if this be frequently repeated, both mind and body suffer sad change, the poison acting chiefly on the brain and nervous system, and on the liver and kidneys. From this cause life may at any time be imperilled by the invasion of active disease—organic or functional : inflammation of the brain or its membranes, apoplexy, congestion, *delirium tremens*, insanity, epilepsy, and diseases of the liver and kidneys, in all their vast variety. Or, by still smaller doses, a cumulative action may be produced, ultimately developing itself in entire prostration of the nervous system—*alcoholismus chronicus*—a condition very analogous to *founder* in the horse, though proceeding from a different cause. Or, once more, by somewhat diminishing the frequent dose, these seemingly greater evils may be avoided, while yet the whole frame is being gradually sapped and undermined ; not an organ or a tissue left undisturbed in its structure or function.

"In other words, alcohol, according to its dose, and the susceptibility of its victim, is either acute or chronic in its working ; a sudden poison or a sure one. 'A madman casteth firebrands, arrows, and death, and saith, Am I not in sport ?' And there is many a man, virtually mad, on at least one point, a monomaniac—who daily saturates himself with this poison, and seeks moreover to scatter and inject it into others—jestingly announcing, in the midst of an uncomfortable conviction that what he says is true, that if it be a poison, as the doctors allege, it is at least a slow one. Yes. Slow it may be, yet sure."†

* "The Physiological Errors of Moderation," p. 16.

† "Alcohol : Its Place and Power." Pp. 107—109.

"I have long had the conviction," says Sir Henry Thompson, one of the most eminent medical practitioners of England, "that there is no greater cause of evil, moral and physical, in this country, than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors, to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body, and diminishes the medical power to an extent which I think few people are aware of. . . . I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink, taken in the quantity which is conventionally deemed moderate. . . . I feel that I have a right to speak with authority; and I do so, solely because it appears to me a duty not to be silent on a matter of such extreme importance. . . . My main object is to express my opinion, as a professional man, in relation to the employment of fermented liquors as a beverage."*

For several years "*The British Medical Journal*" has invited contributions on the physiological effects of alcoholic liquors from those best qualified to speak upon the subject, and the result of the discussion is thus summed up by the distinguished editor, Dr. Markham:

"We have no wish hastily to speak on this important matter; but we are bound in conscience boldly to declare the logical and inevitable conclusions, as they seem to us, to which a scientific view of the subject forces us.

1. "That alcohol is not food, and that, being simply a stimulant of the nervous system, its use is hurtful to the body of a healthy man.

2. "That if its inhibition be of service, it is only so to man in an abnormal condition, and that our duty as men of medicine, is to endeavor to define what those particular abnormal states are, in which alcohol is serviceable.

* For a more full quotation, as also for many other citations on this subject; and the many reasons exposing the folly of an attempted distinction between temperance and moderation, see the first chapter of "*Alcohol in History.*"

3. "That ordinary social indulgence in alcoholic drinks for society's sake is, medically speaking, a very unphysiological and prejudicial proceeding."

The testimony of the late Dr. Willard Parker, of New York, is equally positive:

"Alcohol," he says, "has no place in the healthy system, but is an 'irritant poison,' producing a diseased condition of body and mind. Statistics show that ten per cent. of the annual number of deaths in this country are due to alcohol." *

The wonderful experiments made by Dr. Beaumont on the stomach of Alexis St. Martin,† showing that the use of ardent spirits always produces diseases of the stomach, are a demonstration that cannot possibly be set aside, that drinking is fatal to health. So forcibly has this been felt, that James Parton, who evidently would be glad to find some ground on which to defend the use of wine, makes this sweeping confession:

"If there is no comfort for drinkers in Dr. Beaumont's precious little volume, it must be also confessed, that neither the dissecting-knife nor the microscope afford us the least countenance. All that has yet been ascertained of the effects of alcohol by the dissection of the body favors the extreme position of the extreme teetotallers. A brain alcoholized, the microscope proves to be a brain diseased. Blood which has absorbed alcohol is unhealthy blood,—the microscope shows it. The liver, the heart, and other organs, which have been accustomed to absorb alcohol, all give testimony under the microscope which produces discomfort in the mind of one who likes a glass of wine, and hopes to be able to continue the enjoyment of it. The dissecting-knife and the microscope, so far, have nothing to say for us,—nothing at all: they are dead against us." ‡

For the reason already given, all statistical records of the real death-rate from alcoholic liquors, are very incom-

* Preface to the New York edition of Dr. Richardson's *Cantor Lectures*, p 10.

† Fully described in "*Alcohol and Science*."

‡ "*Smoking and Drinking*," p. 75.

plete. Men of wealth and reputation are very seldom reported as dying from diseases originating in the use of intoxicants, and the frank avowals of death from "Alcoholism," are chiefly made concerning the poor and lowly, and the unfortunates generally, who have no friends and admirers to be mortified by a true statement of the real causes of their taking off. The Annual Reports of the Registrar of Vital Statistics state that the number of deaths in New York, from "Alcoholism," in 1877, were 100; in 1878, 127; in 1879, 198; in 1880, 229. This is a frightful statement, and an alarming increase; but how far short it comes of telling the whole story, is evident when we read that in 1880 there were 1,192 deaths from "heart disease;" 2,732 from "diseases of the brain and nervous system;" 1,473 from "Bright's disease;" 687 from "Apoplexy;" and 11,367 classified under the very general and indefinite head, "local diseases."

It is a very significant fact,—quite extensively illustrated in the first chapter of "Alcohol in History," that Life Insurance Companies, which transact their business on the basis of well-established facts, will not grant risks on the lives of people of intemperate habits. Mr. Neison the eminent actuary of the English Insurance Companies, has carefully compiled statistics on this subject, which Dr. Carpenter thus analyzes:

"An intemperate person of twenty years of age, has a probability of life extending to 15.6 years; one of thirty years of age, to 13.8 years; and one of forty years, to 11.6 years; while a person of the general population of the country would have a like probability of living 44.2, 36.5, and 28.8 years respectively. Some curious results were shown in the influence of the different kinds of drinks on the duration of life; beer-drinkers averaging 21.7 years; spirit drinkers, 16.7 years; and those who drink both beer and spirits indiscriminately, 16.1 years. These results, however, were not more curious than those connected with the different classes of persons. The average duration of life, after the commencement of intemperate habits, among

mechanics and laboring men, was 18 years; among traders, dealers, and merchants, 17 years; among professional men and gentlemen, 15 years; and among females, 14 years only."*

The late Dr. Willard Parker said at a temperance gathering in the city of New York, as reported in "The National Temperance Advocate:"

"Within the last forty or fifty years there have sprung up a large number of public places which are simply for drinking, and the drinks mainly furnished are distilled and not fermented, although you will often find both; the great destroyer, however, is the alcohol provided there. Whiskey, gin, brandy, and rum are all of recent date; one or two hundred years go back to about where they began. They are of modern birth and modern existence; but they have now increased in number, until in our city it is estimated that there are over ten thousand drinking places, and over \$40,000,000 spent annually for this fire-water to go down the throats of those poor creatures; it injures them, and leaves their families to be supported by the outside world, you and the rest all to be taxed for it. Not only that, but it destroys the children.

"Look at our own city and see what has transpired. We had a year ago, as reported at one of our meetings, between 10,000 and 11,000 of these drinking places—not eating places, though they try now to call themselves 'hotels.' A little sign is stuck out in front, with the word 'hotel' on it. It is only to dodge legislation. A very large proportion of our taxes now come upon us to take care of our crime, our pauperism, our idiocy, and all these outgrowths from alcohol. The average life in this city from 1810 to 1820 was 26.15; from 1820 to 1830 the average dropped to twenty-two or twenty-three. In 1843 it dropped down to nineteen and a fraction, and from 1843 down to 1860 it dropped down to fifteen. The average life here in our city—no place on the earth could be better situated than we are by nature, surrounded by the waters, swept by western, eastern, and southern breezes, everything to put us in a good condition, and yet with an average life of less than fifteen years.

"If we continue in the same ratio down to the present time,

* "Physiology of Temperance," p. 76.

from 1860 to 1879, we are not far from twelve—from twelve as our average of life."

More attention is paid to the collection and classification of mortuary statistics, in England, than in any other country. Mr. Powell, in his "*Bacchus Dethroned*," (pp. 31, 32), gives the following extracts from the table of mortality of male persons engaged in different occupations, as published in the supplement to the twenty-fifth Annual Report of the Registrar-General.

	Ages. 25 to 35	Ages. 35 to 45	Ages. 45 to 55	Ages. 55 to 65
"Farmers and Graziers.....	.877	1.244	2.307	5.730
Grocers.....	.923	1.280	2.053	4.334
Carpenters.....	.980	1.542	2.803	6.951
Shoemakers.....	1.113	1.577	3.024	6.911
Laborers.....	.997	1.398	2.617	5.949
Inn and Hotel Keepers, Publi- cans, Beer-Sellers, Wine and Spirit Merchants.....	1.912	2.793	4.105	7.446
All England.....	1.228	1.767	3.110	6.225

"Thus the mortality of persons in the liquor traffic, from twenty-five years of age to forty-five, is *twice as great* as it is with farmers or graziers, and much more at all ages than it is with farmers, carpenters, shoemakers, laborers, and the males of all England. The high rate of mortality of brewers' draymen, pot-boys, and publicans, is proverbial. The death-rate per 1000 of persons between the age of thirty and forty, engaged in different occupations, is as follows: tradesmen, 16 per 1000; footmen, 18; laborers, 18; licensed victuallers, 20; pot-boys, 29; brewers' draymen, 39."

Another startling indication of the disease-producing power of alcoholic drinks, is the well-ascertained fact that disease and mortality in any country, are in proportion to the facilities afforded for obtaining these beverages. Many proofs of this character are given in the preceding Essays already referred to, and but one illustration will be presented here. Dr. Nott, in his *Lectures*, (p. 25,) says:

“In Scotland, in 1823, the whole consumption of intoxicating liquors amounted to 2,300,000 gallons; in 1837, to 6,776,715 gallons. In the mean time crime increased 400 per cent., fever, 1,600 per cent., death, 300 per cent., and the chances of human life diminished 44 per cent.

This relation of the use of intoxicants to disease, is no new discovery, however, nor is it confined in its manifestations, as many seem to imagine, to the drinking of distilled liquors. Long before the distillation of alcohol was known, Plutarch, speaking of the use of the fermented drinks of his day, said :

“Of all the Apollyons or destroyers of nerves, health, and life, this is the greatest; and I have no sort of doubt that it has broken down more constitutions, brought on more distempers, and sent more people to an early grave, than all the vices of this bedlam world put together.”

More will be said of this, however, when we come to speak, under the head of education, of the identity of alcohol in fermented and distilled liquors.

Why and how it is that alcoholic drinks exert this morbid, disease-producing action, on those who indulge in their use, is no longer a mystery. Science gives the general explanation in its uniform demonstrations that alcohol is an irritant poison; and descends to the most minute particulars in showing how it makes the circuit of the body, and what havoc it works in all its course before it is finally expelled. The reader will find this fully and accurately described in the Essay on “Alcohol and Science.” Only a hint need, therefore, be given here. Incapable of digestion, alcohol, as it enters the human stomach, first wars upon, decomposes and neutralizes the gastric juice, on which all digestion depends. Next, permeating whatever articles of food the stomach may contain, it arrests the digestive process which may be going on in them; and, until expelled from the stomach, wholly unchanged, it irri-

tates and inflames that organ; lessens the power of the follicles to secrete the required digestive juices, injures the muscular activity of the stomach, and deranges all its functions. Says Dr. Richardson :

“ The stomach, unable to produce in proper quantity the natural digestive fluid, and also unable to absorb the food which it may imperfectly digest, is in constant anxiety and irritation. It is oppressed with the sense of nausea, it is oppressed with the sense of emptiness and prostration, it is oppressed with a sense of distention, it is oppressed with a loathing for food, and it is teased with a craving for more drink. Thus there is engendered a permanent disorder, which, for politeness sake, is called dyspepsia, and for which different remedies are often sought but never found. Antibilious pills—whatever they may mean—Seidlitz powders, effervescing waters, and all that pharmacopœia of aids to further indigestion, in which the afflicted who nurse their own diseases so liberally and innocently indulge, are tried in vain. I do not strain a syllable when I state that the worst forms of confirmed indigestion originate in the practice that is here explained. By this practice all the functions are vitiated, the skin at one moment is flushed and perspiring, at the next is cold and clammy, and every other secreting structure is equally disarranged.”*

Passing from the stomach into the blood, the alcohol now circulates in all parts of the body, deranging the action of the heart and capillaries, unduly exciting and then speedily paralyzing the brain, and impairing all vital force, as it interferes with healthy nervous action.

While the heart of a healthy adult man makes 73.57 strokes per minute, or about 106,000 during twenty-four hours, making allowance for an estimated deduction of 6,000 strokes while the body is in a recumbent position, as in sleep, 100,000 strokes, and at each stroke lifts up six ounces of blood into its respective ventricles, or 600,000 in the twenty-four hours, which is equivalent to 116 foot tons, the disturbance caused by the presence of alcohol in the

* “Cantor Lectures,” pp. 154, 155.

system is almost incredible, but is demonstrated by actual experiment. Dr. Richardson relates an account of an experiment of this kind conducted by Dr. Parker and Count Wollowicz on a "young and healthy adult man." During the first eight days, under a normal condition, the pulse was, as stated above, 73.57, which, making no deduction for change in hours of sleep, they reckoned as 106,000 in twenty-four hours. On the following six days, in each of which alcohol was administered in increasing quantities, the results, as recorded by themselves, were :

"On the ninth day, with one fluid ounce of alcohol, the heart beat 4,300 times more. On the tenth day, with two fluid ounces, 8,172 times more. On the eleventh day, with four fluid ounces, 12,960 times more. On the twelfth day, with six fluid ounces, 30,672 times more. On the thirteenth day, with eight fluid ounces, 23,904 times more. On the fourteenth day, with eight fluid ounces, 25,488 times more. But as there was spheremeral fever on the twelfth day, it is right to make a deduction, and to estimate the number of beats in that day as midway between the eleventh and thirteenth days, or 18,432. Adopting this, the mean daily excess of beats during the alcoholic days was 14,492, or an increase of rather more than 13 per cent.

"The first day of alcohol gave an excess of 4 per cent., and the last of 23 per cent., and the mean of these two gives almost the same per centage of excess as the mean of the six days.

"Admitting that each beat of the heart was as strong during the alcoholic period as in the water period (and it was really more powerful), the heart on the last two days of alcohol was doing one-fifth more work.

"Adopting the lowest estimate which has been given of the daily work of the heart, viz., as equal to 122 tons lifted one foot (or 116 tons, on the estimate of 100,000 heart-beats to the day), the heart during the alcoholic period did daily work in excess equal to lifting 15.8 tons one foot; and in the last two days did extra work to the amount of twenty-four tons lifted as far.

"The period of rest for the heart was shortened, though, perhaps, not to such an extent as would be inferred from the number of beats, for each contraction was sooner over. The heart, on the fifth and sixth days after alcohol was left off, and apparently at the time when the last traces of alcohol were elimi-

nated, showed in the sphygmographic tracings, signs of unusual feebleness; and, perhaps, in consequence of this, when the brandy quickened the heart again, the tracings showed a more rapid contraction of the ventricles, but less power than in the alcoholic period. The brandy acted, in fact, on a heart whose nutrition had not been perfectly restored.”*

I add one more citation from Dr. Richardson, the significance of which ought to arrest the attention of every thoughtful person, and lead to total abstinence from the use of all alcoholic drinks. It is this:

“By common observation, the flush seen on the cheek during the first stage of alcoholic excitation, is presumed to extend merely to the parts actually exposed to view. It cannot, however, be too forcibly impressed that the condition is universal in the body. If the lungs could be seen, they, too, would be found with their vessels injected; if the brain and spinal cord could be laid open to view, they would be discovered in the same condition; if the stomach, the spleen, the liver, the kidneys, or any other vascular organs or parts, could be exposed, the vascular engorgement would be equally manifest. In the lower animals, I have been able to witness this extreme vascular condition in the lungs, and there are here presented to you two drawings from nature, showing, one the lungs in a natural state of an animal killed by a sudden blow, the other, the lungs of an animal killed equally suddenly, but at a time when it was under the influence of alcohol. You will see, as if you were looking at the structures themselves, how different they are in respect to the blood which they contained, how intensely charged with blood is the lung in which the vessels had been paralyzed by the alcoholic spirit.

“I once had the unusual, though unhappy, opportunity of observing the same phenomenon in the brain structure of a man who, in a paroxysm of alcoholic excitement, decapitated himself under the wheel of a railway carriage, and whose brain was instantaneously evolved from the skull by the crash. The brain itself, entire, was before me within three minutes after the death. It exhaled the odor of spirit most distinctly, and its membranes and minute structures were vascular in the extreme. It looked as if it had been recently injected with vermilion.

* *Ibid*, pp. 86, 87.

The white matter of the cerebrum, studded with red points, could scarcely be distinguished, when it was incised, by its natural whiteness; and the pia-mater, or internal vascular membrane, covering the brain, resembled a delicate web of coagulated red blood, so tensely were its fine vessels engorged.”*

When we consider, too, that a very large portion, if not the entire amount of the alcohol drank undergoes no change whatever in the blood, but floats in it as a foreign substance, and, like a mote or grain of sand in the eye, irritates and inflames all that it touches; and that all this excitement of the heart and other organs arises from the effort to throw out the intruder,—an excitement and effort that must, of necessity, waste the energy and life of the body,—we have absolute demonstration that alcohol must create disease. And we can easily accept, as containing little or nothing of exaggeration, the testimony of an eminent physician of Dublin :

“If an end were put to the drinking of port, punch, and porter, there would soon be an end of my worldly prosperity. Physicians, surgeons and apothecaries would be ruined, our medical halls would be stripped of their splendor, and disease would be comparatively rare, simple and manageable. Twenty years’ experience has convinced me that, were ten young men, when of age, to commence drinking one glass of ardent spirits, or a pint of port or sherry, and continue to drink that quantity daily, the lives of eight of them would be abridged twelve or fifteen years.”*

(b). In regard to the diseases occasioned by privation and the imperfect sanitary conditions imposed by the poverty caused by drinking, there is a vast amount of information accessible to all, and doubtless an appalling sum known only to omniscience. When Mr. Buxton, the London Brewer, makes the declaration: “It would not be too much to say, that there are at this moment half a

* Ibid. pp, 89-90.

* “Templar’s Magazine,” vol. xiii. p. 2.

million homes in the United Kingdom, where home happiness is never felt, owing to this cause alone; where the wives are broken-hearted, and the children are brought up in misery;”* he brings to our view not simply unhappy homes, but also, since, alas for us! the character of the drunkard’s abode is but too well known, destitute and unhealthy homes!—places of abode, rather, that can hardly, in any sense, be called homes. At what a disadvantage, in all respects, the inmates of such places are put. Here are a few illustrative cases, before we present an exhibit of more general statistics.

“Mr. Partridge, the Police Magistrate of Southwark, had before him, on February 15, 1873, what he described as ‘the saddest case’ he had ever had to deal with, when a man and his wife were charged with cruel neglect of their children, five in number. When the medical and relieving officers effected an entrance into the residence of this couple, they found one room entirely devoid of furniture, and the other in a miserable condition. There was a small fire in the grate, round which five children in a wretched state were huddled. On two chairs they saw a child covered with rags, and apparently in a dying state from scalds. The child died a short time after her removal to the hospital. The average earnings of the prisoner were £1.10s.8d. He could earn £2 a week, easily, if he worked, but he kept away frequently two days. In his defence he said his wife spent all his money in drink, and pawned the children’s clothes.”

“A man named Cross had been taken to St. George’s Hospital, and then, as being drunk and disorderly, to the Police Station, in one cell of which he was put, and found dead there next morning. He had a wife and child. Information was given to the Westminster Stipendiary Magistrate, Mr. Woolrych, by the Rev. E. Marston, the vicar of the district of Brompton, in which the family lived, that the ‘wife was a confirmed drunkard, and had been for three weeks in a chronic state of drunkenness. The house and child had been fearfully neglected; the room was a perfect den, it teemed with filth, and in all his experience of wretched and neglected places, he had never known any-

* “How to Stop Drunkenness,” p. 8.

thing to equal it. Such a state of things at this time of the year (July) would breed pestilence and fever, and he had been to the sanitary inspector and relieving officer; the former, however, seemed to have no power to enter and cleanse the place, and the latter could not interfere with the child, which was in a very critical condition, and lying neglected on a wretched pallet, and starving. Every article in the room was broken.' ”*

As in the old world, so in the new, and wherever alcoholic beverages are used. N. P. Willis, writing for his paper, “*The Home Journal*,” in describing scenes in New York City during the riot in 1863, thus speaks of what met his eyes at one of the fires :

“The high brick blocks and closely packed houses in this neighborhood seemed to be literally hives of sickness and vice. Curiosity to look on at the fire raging so near them, brought every inhabitant to the porch or window, or assembled them in ragged and dirty groups on the sidewalks in front. Probably not a creature who could move was left in-doors at that hour. And it is wonderful to see, and difficult to believe that so much misery and disease and wretchedness could be huddled together and hidden by high walls, unvisited and unthought of, so near our own abodes. The lewd, but pale and sickly young women, scarce decent in their ragged attire, were impudent and scattered everywhere in the crowd. But what numbers of these poor classes are deformed; what numbers are made hideous by self-neglect and infirmity, and what numbers are paralytics, drunkards, imbecile or idiotic, forlorn in their poverty-stricken abandonment by the world. Alas! human faces look so hideous with hope and vanity all gone! And female features are made so frightful by sin, squalor and debasement!”

Gotham Court, in that city, consisting of two large bar-rack-buildings, furnished, in 1865, tenements to 146 families, or 584 persons. Drunkenness, vice and terror reigned there undisturbed. The buildings, constantly out of repair, were extremely filthy; the cellars dark, and horribly foul, were filled with mud, rubbish and human excrements.

* “*Christendom and the Drink Curse.*” By Rev. Dawson Burns, M. A., p. 72.

The privies were horrible breeding tanks of disease, the poisonous odors from them spreading between the two five story buildings, only nine feet apart, and this space deep with rubbish and offal thrown there from the houses. That year the Health Officers found the mortality of the children born in that building 30 per cent., and of the entire population, 7 per cent. ; and 146 of the inmates more or less sick, some with small-pox, others with typhus, scarlatina, dysentery, chronic diarrhoea, etc. In 1867 the mortality of children of one year of age amounted, from week to week, to from one-quarter to one-half of the entire death rate in New York ; but in these crowded and filthy tenement houses it amounted to 80 per cent. The Health Report for 1874, showed that in the second sanitary inspection district 315 persons were living in damp, unventilated cellars, and all suffering from alcoholism and rheumatism in all its stages. In the Fourth Ward 176 cellars were found in a deplorably filthy state, and radical measures were taken for closing them, and for rescuing their occupants from drunkenness and prostitution, and from premature graves.

“When cholera is scourging the land,” says Prof. Miller, “you may predicate as well as trace its progress, by reference to the sober or drunken habits of the people. In that hamlet, or household, who is the first victim? The drunkard. In that district, which is the spot most plague-stricken? That in which whiskey is known to be most largely consumed. Of 70 male adults affected with cholera in an Edinburgh hospital, in 1848, only 17, even according to their own account, had led tolerably temperate lives. And of 140 females attacked by the disease, only 43 were reputed sober. Moreover, besides rendering the patient more liable to the attack, it reduces his power of enduring it when it comes. As to fever, for example, Dr. Davidson has recorded a very significant fact—viz., that out of 370 cases, the deaths among the intemperate amounted to one-third of the whole. Among the temperate, only to one-seventh. And Dr. Craigie states that out of thirty-one deaths from fever in his hospital-wards, only two occurred in temperate persons.” *

* “Alcohol : Its Place and Power,” pp. 172, 173.

"All spirit drinkers will be the first victims of the cholera," were the words placed on placards, and carried through the streets of London, during the cholera season of 1832; and the same year thousands of posters were put up in the cities of New York and Albany, conveying this warning: "Quit dram drinking, if you would not have the cholera." How significant the caution was, is seen by the fact that of the 366 victims in Albany, above the age of sixteen years, all except four belonged to the drinking classes.

Of the great fever which raged in London in 1739, Dr. Short testifies that the intemperate were the first and the greatest victims, and that, "the like was the fate of all tipplers, dram-drinkers, and punch merchants. Scarcely any other one died of this same fever."

Concerning the yellow fever in New Orleans, in 1853, Dr. Camwright said, in the "Boston Medical Journal": "The yellow fever came down like a storm upon this devoted city, with its dram-shops. About 5,000 of the intemperate died before the epidemic touched a single sober man, so far as I can get at the facts."*

Mr. Parton, in his little work before cited, quotes from Knight's "History of England," in regard to the manner in which "careless and avaricious employers," the master-tailors being the most notorious, would crowd their poor workmen together, and what effect a resort to alcoholic liquors produced. Some of them, according to this authority, (p. 86) would "huddle sixty or eighty workmen close together, nearly knee to knee, in a room fifty feet long by twenty feet broad, lighted from above, where the temperature in summer was thirty degrees higher than the temperature outside. Young men from the country fainted when they were first confined in such a life-destroying prison;

* See a mass of evidence on this point in "Alcohol and Science," p. 213-219.

the maturer ones sustained themselves by gin, till they perished of consumption, or typhus, or delirium tremens."

One more illustration, on this head, will suffice. The following is condensed from "*Chambers Miscellany*," No. 23: The coal-whippers and draymen of London are classes of men notorious for the great quantity of beer and porter they consume; and the rate of mortality among them, to use the expression of a medical witness before the Parliamentary Committee, is "frightful." One of the coal-whippers, speaking of the disease from drinking in his own class, expressed it most aptly by saying, "the men die off like rotten sheep."

"From our proximity to the river," said Dr. Gordon, of the London Hospital, to the Committee, "we receive, necessarily, a great number of these individuals, and the mortality among them is frightful. The moment they are attacked with an acute disease, they are unable to bear depletion, and they die directly."

Sir Astley Cooper, eminent in medical science, testifies:

"No man can have a greater hostility to dram-drinking than myself, insomuch that I never suffer any ardent spirits in my house, thinking them evil spirits. And if the poor could witness the white livers, the dropsies, the shattered, nervous systems which I have seen, as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms."

(c). The suicides and casualties connected with drinking, which are at once fatal to life, or greatly abridge it, are so numerous as to defy any attempts to enumerate them. Many cases, too, are covered up, and other causes assigned, as we have seen is true in regard to that slower, but not less sure self-destruction induced by diseases originating in the use of alcoholic beverages.

"Thus, in an able series of observations on thirty-eight cases of suicide, which were reported in the course of ten years in Aberdeen, while the three principal causes are declared to have

been insanity, unhappy love, and family quarrels, it is added that of the thirty-eight individuals, twenty were intoxicated before attempting suicide, seventeen had the character of being habitual drunkards, and an equal number were reported as temperate." *

The frequency of suicide, and its annual increase, are facts with which few, probably, are familiar. The following statistics were collected by the late Mr. Samuel Royce :

"There were committed in

Paris, 1794—1804.....	107 annual suicides.
" 1804—1823.....	334 " "
" 1830—1835.....	382 " "
Berlin 1758—1775.....	45 " "
" 1784—1797.....	62 " "
" 1797—1808.....	126 " "
" 1813—1822.....	546 " "

"The average annual suicides in France were

1826—1830.....	1,739
1831—1835.....	2,263
1836—1840.....	2,574
1841—1845.....	2,951
1846—1850.....	3,466
1851—1855.....	3,639

"While during 1826—1856 the population has risen from 31,858,937, to 36,039,364, or in the ratio of 100 to 113, suicides have risen in the ratio of 100 to 209, so that while the population has but little increased, suicides have more than doubled.

"In Denmark the annual number of suicides was :

1835—1839.....	261
1840—1844.....	300
1845—1849.....	330
1850—1854.....	389
1855—1856.....	414

"The proportion of suicides has thus risen from 219 to 392 in every million of population.

* Dr. Brown on Intemperance and Sanity. Part II. p. 6.

"In Prussia suicides have increased in 1823—1858 from 510 to 2,180.

"In general, suicides have increased, taking most European countries, 3 to 5 per cent., while the average increase of population has been 1.64 per cent.

"The proportion of suicides in

Denmark.....	is 388 in 1,000,000 pop.
Saxony.....	" 215 " " "
Scandinavia.....	" 126 " " "
Germany.....	" 112 " " "
France.....	" 105 " " "
Spain and other	
Romanic nations.....	" 80 " " "
Slavonic races..	" 47 " " "

"The annual ratio of suicides to every million population is for

Berlin.....	212
Rural Districts.....	123
Geneva.....	250
Copenhagen.....	477
Rural Districts.....	488
Paris.....	640
Rural Districts.....	110 *

In the armies of the different nations the suicides are, as compared with the number of suicides among civilians in

"Saxony.....	as 177 to 100
France.....	" 253 " "
Prussia.....	" 293 " "
Sweden.....	" 423 " " †
Austria.....	" 643 " " "

The "Philadelphia Ledger," January 28th, 1882, says, that for the year just ended:

"The official record of suicides in France returns 6,500 cases, an increase of four cases over 1880. Since 1851, the increase has been at a much larger ratio than this. In that year it was one case in every 9,833 inhabitants; last year it was one in every 5,161. No Province in Europe has so great a ratio as the Ger-

* "Deterioration and Race Education," pp. 231-233.

† Ibid, p. 226.

man one of Thuringia, but after Thuringia, Paris has the misfortune to stand nearest the top of the list."

As regards the army statistics, the well-known fact that the rank and file of all standing armies are proverbially dissipated men, sufficiently explains them; while the drunkenness of the people of the nations where such an increase of suicide is noted, is too well attested to be controverted.*

The "Quarterly Journal of Inebriety," for January, 1878, makes the very significant and important statement that there is an intimate connection between beer-drinking and suicide; that "statistics indicate that most of the suicides following inebriety occur among beer-drinkers." Dr. Arnott is quoted as asserting that "beer has a peculiar psychological action on the organism, developing a low grade of depression in all cases."

M. Lunier is authority for a collection of statistics showing that in France, the consumption of alcohol has increased within forty years by fifty per cent., while the population has somewhat diminished. From these it also appears that "accidental deaths, habitual drunkenness and delirium tremens, bear a direct relation in each Department of France to the consumption of alcohol" in ardent spirits. There are exceptions in two Departments, and in these, "the excessive drinking of white wines is supposed to be the occasion of similar unhappy results."

In gin and beer-drinking England, the results are the same.

"In London alone, 500 cases of suicide occur annually. In 1868, there perished by self-murder in the United Kingdom, 1,546 persons.†

"In whiskey-cursed Ireland the showing is the same. Mr.

* See "Alcohol in History," for particulars with regard to the consumption of alcoholic beverages in the several nations.

† "Bacchus Dethroned," p. 41.

White, one of the coroners for Dublin, stated before the Habitual Drunkards' Select Committee, that out of forty inquests of suicides, 'only one being directly set down as the result of intemperance;' 'yet nearly all were committed during insanity caused by drink.' 'There are a far greater number who die from the effects of drink on whom I do not hold inquests, than those on whom inquests are held.'*"

Statistics in the United States are defective both in regard to the numbers and the causes of suicides; but readers of the newspapers cannot fail to recall the fact that in a great many, and perhaps the majority of instances, even where the proximate causes are so numerous and varied, intemperance is accountable for the self-destruction so common and so much on the increase in this country.

A very large number—estimated by some to be four-fifths of the whole—of the accidents which happen by land and sea, are due to the use of intoxicants. The cars run off the track, or are demolished by collision, because some one connected with the train has been drinking; parties of pleasure are speedily converted into parties of suffering and death, because the captain, pilot, or some one employed on the steamer, was drunk; bridges fall, or buildings collapse because drunken brains failed to build securely, or drunken inspectors were unable to discharge their duty; while whole fleets of fishing vessels, hundreds of merchant ships, and scores of ocean steamers go to the bottom of the great waters on account of the inefficiency or helplessness through drink of officers or crew; and explosions in mines, loss of life and limb by the reckless work attempted amid powerful machinery, destructive fires, and casualties of innumerable variety, are due to the use of alcoholic beverages.

Rev. G. M. Murphy testified before a Committee of Parliament: "Before I came to London, I was associated

*"Christendom and the Drink Curse," p. 82.

with the large firm of Fox and Henderson, at Birmingham. Sir Charles Fox has stated (and it quite bears out my views) that the large majority of accidents in connection with their extensive works occur on Monday, and are the results of unsteadiness, occasioned by the Sunday's drinking."

"Mr. John Simpson, an insurance broker and merchant, of London, says: 'I have been in the house that I am head of now, for thirty-five years, and in the habit of covering a million and a half sterling per annum, of property floating upon the water; and generally in the whole of that time it has been most lamentable to see the great destruction of property, in a vast number of instances, notoriously owing to drunkenness.'"

"Captain Edward Pelham, Brenton, R. N., when examined before the Parliamentary Committee, stated that for forty-six years he had been acquainted with seamen, and had observed their prevailing habit to be that of intemperance.

"During the late war, almost every accident he ever witnessed on board ship was owing to drunkenness. This was the cause of the 'George' of 98 guns, in 1759, with 550 of her crew; and of the 'Ajax' of 74 guns, in 1806, with 350 of her crew. He named also the burning of the 'Kent,' East Indiaman, and of the 'Edgar' of 70 guns, owing to spirits being on board."*

"Drink," said a cab proprietor, "has been a source of great uneasiness to me, for my man has frequently got into trouble; and as far as I can recollect, all the accidents which have happened have occurred through drink, and I have had to pay the fines which have been imposed, in order that I might redeem my property."†

"One of the most extensive mail contractors in the United States, says:

"We seldom have an accident worthy of notice that we cannot trace to a glass of spirits, taken perhaps to oblige a friend, or a passenger, who has urged the driver to take a little; thus putting his own life and the lives of his companions in danger, to say nothing of the loss of character and property to us."

"We were going," once said a gentleman, "from Baltimore

* "*Bacchus Dethroned*," pp. 61, 62.

† "*Tetotaller's Companion*," p. 160.

to Philadelphia in the stage. The day was cold, and the traveling exceedingly rough, but we had a careful driver, and fine horses, and we got on very well, till the driver stopped at a tavern and took something to drink. Almost immediately after we had started, the horses became fractious—what was the matter? The driver did not now hold the reins as he held them before. The liquor, which for a pittance the tavern-keeper gave him, and he drank, began to affect his brain, his arms, and his hands; its influence ran along the reins to the horses, and the generous animals, which had labored so hard and so well for the public good, reined and goaded by a half-drunken driver, became vexed even to madness. In descending a hill, the stage was overturned, and the passengers, with broken bones, and in imminent danger of death, experienced what hundreds of others have, namely, that the vexation and mischief of having drinking drivers, and poison-selling innkeepers, are not confined to the horses. Hundreds of lives are sacrificed to these abominable practices.” *

Only a few years ago another fearful accident resulting in loss of life and destruction of property, has passed under the notice and judgment of the coroner's inquest. On the 13th of January, 1882, a train running from Albany to New York, on the Hudson River and New York Central Railroad, was suddenly, and without orders from the conductor, brought to a stop. It was a long train, requiring two locomotives to draw it, and the quickness of the stop broke the draw bar between the first and second engines. While the conductor was examining into the cause of the stop, another train, following on the same track, crashed into the delayed cars; and in the fearful wreck that ensued some were killed outright, while others perished in the flames of the burning cars from which they could not be extricated. The testimony of the conductor was to the effect that the bell rope running through the cars for the purpose of notifying the engineer to stop, was not pulled by himself nor by his order; that he had a noisy,

* Sixth Report of the American Temperance Union.

carousing crowd on board, sixty-seven or seventy-seven of whom had free passes; and that being, to a large extent, members of the New York Legislature, he was not able to control them. In the smoking car, especially, there was great disturbance; bottles were constantly passing, drinking was frequent, hats were smashed over the faces of their wearers, and indecent songs were shouted or sung. In the thickest of the brawl, some one, either for the purpose of perpetrating a joke, or, in their drunken craze, not knowing what they were about, pulled the bell-rope, and the train was at once brought to a full stop, with the results already noted.

The Coroner's jury, in their verdict, arraign the conductor, brakeman, and the Railroad Company at large; but couple with their verdict the significant recommendation that free passes to members of the New York Legislature be discontinued. It is not pretended that either the conductor or brakeman are responsible for the stopping of the train, but for not more speedily warning the approaching train of its danger.

The "Philadelphia Record," of January 23rd, has the following:

"Several members of the New York Legislature who have been heard from, indignantly deny that they, or any of their fellow-legislators, had any part in the carousing on the wrecked Albany train, as charged by Conductor Hanford. One of them says there was in fact a notable scarcity of liquor on the trip, as was developed when something of the kind was needed after the accident took place. Suspicious people, however, may suggest that what there was had been drunk up previously. Another says that the Tammany men forgot to bring along the supply of alcoholic beverages which had been laid in by them for the occasion. A hotel attache who was on board says he never saw a more quiet party. According to him, there was neither drinking, smoking, nor boisterous conduct. This person intimates that there may have been something in the combination of unlucky coincidences, arising from the fact that the catastrophe occurred on a Friday, that it was the thirteenth day of the

month, and that the unfortunate train consisted of thirteen cars."

A hotel attaché's idea of a "quiet party," if as intelligent as is his notion of "something" that may have been in the "combination of unlucky coincidences," as it probably is, will hardly be able to impeach the testimony of the conductor; and no more will the statement of the sagacious member of the Legislature as to what could not be found when needed, disprove what competent witnesses affirm was found and used when it was not needed, and the riot that accompanied its use.

Some Railroad Corporations had previously taken the alarm on this subject, and are endeavoring to protect themselves from risk of accident, and of suits for damages, by rules looking to the exclusion of intoxicated passengers from the trains, or by insisting on total abstinence on the part of their employees. The Pennsylvania R. R. Company has issued orders to all ticket agents to "refuse to sell tickets to persons who are intoxicated," and has instructed its gatemen "to pass no one who is under the influence of liquor." The Indianapolis and St. Louis R. R., promulgated the following order, in 1879: "The use of intoxicating liquors by employees of this company is expressly prohibited. Hereafter any person in the employ of this company who shall become intoxicated, or who shall be known to enter drinking-saloons for the purpose of obtaining liquor, will be promptly dismissed from the service. Any person now in the service of the company who cannot consistently comply with this order, is respectfully requested to resign."

The Grand Trunk Railway Company of Canada, created some ten years ago an "Employee's Temperance Organization," with the following:

“PLEDGE.

“‘Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise.’—PROV. xx. 1.

“No one can read the above without conscientiously affirming that it is God’s truth. Daily observation and well-authenticated daily reports through the press, give proof upon proof that drinking habits are the undoubted cause of very serious trouble in numberless ways, and result in frightful waste of valuable time and hard-earned money. Knowing this to be true, I desire to do everything in my power to avoid and prevent such evil results, and with this object in view I intend myself, and will earnestly advise my fellow-employees, and others who have families and friends looking to them for support and assistance, to entirely abstain from the use of all intoxicating drinks ; and as an employee of the Grand Trunk Railway Company,

“I DO HEREBY AFFIRM AND DECLARE
that I will not drink as a beverage alcoholic liquor of any kind
whatever, for the period of one year from the date hereof.

NAME....
OCCUPATION.....
RESIDENCE.....
WITNESS.....
STATION

“NOTE.—This pledge form is to be signed in duplicate. One copy is to be sent to the Superintendent’s office, and the other to be retained by the party signing the declaration.”

From an annual circular issued by its superintendent we give the following :

“As we are near the close of another year, I have the pleasurable duty to perform of again inviting, and very earnestly recommending, a renewal of your declaration and pledge in favor of total abstinence.

“In my last circular I quoted a few extracts from many reliable statements made by prominent and well-known advocates of the temperance cause, showing the undoubted advantages derivable from abstinence, and, on the other hand, the wasted resources, the numberless ills, troubles, and disadvantages, resulting solely from drinking habits.

“Every one of us can call to mind a number of very painful cases during the past year.

"We know that habitual use of stimulants too often leads to excess; inexcusable neglect and careless performance of duty follow, and then, sooner or later, loss of position and employment is, and must be, the inevitable result. The unpleasant position is then fully realized, and most pressing appeals are made for re-employment—one more chance for the sake of an anxious wife and the children, who are always the greatest sufferers in such cases.

"These are well-known and painful facts, and the officers are considered hard and unfeeling if they do not give way to such appeals.

"As we all desire, I presume, to prevent such distress and unpleasantness, we cannot too strongly advise every man who has a family and others dependent upon him for support, to entirely give up the use of all intoxicating liquors.

"Indulgence in such stimulants does no good at any time; it is an expensive habit, a positive waste of money.

"Intoxicating drinks are neither necessary nor useful, even in cases of severe fatigue, extreme cold or heat; they are a snare and a delusion, for it is an admitted fact that a man can endure greater fatigue and perform more and better work without such stimulants.

"There are many other good reasons, specially applicable to railway employees, for abstaining from the use of all intoxicating drink.

"You have the lives of the public and the safety of both person and property entrusted to your care, requiring at all times the utmost possible caution and vigilance in the performance of your duty. Again, railway employees, from their liability to night work, irregular hours, exposure in all kinds of weather, and from the very foolish and expensive custom of 'treating,' are exposed to much danger and many temptations.

"It is for these and many other important reasons that I desire and do not hesitate to ask your earnest and cordial co-operation in advocating and largely extending our temperance movement.

"Believe me, it is the right thing to do, a very safe step to take. We can guarantee that the results will be in every way beneficial, both financially and physically, and I do trust that we shall have a considerable accession to our number of total-abstainers for the year 1881.

"W. J. SPICER, *Superintendent.*"

(d). The hereditary diseases and tendencies to disease, transmitted by parents who drink to what is called "excess," or, who are what some style "moderate" drinkers, are now receiving much consideration from the most eminent men in the medical profession. Already they are able to demonstrate that this transmission is a fact manifest in various forms of deterioration and disease; and it cannot be doubted that future investigation will more fully disclose the influence of alcoholic beverages in this direction.

"The principle of heredity or the transmission of structural peculiarities from parent to offspring has already been recognized by Hippocrates, and has been fully established by Darwin and other naturalists. The principle of heredity has been fully discussed in regard to genius, by Galton; in regard to psychological morbidity by Lucas, Despine and Mireau; in regard to crime by Bruce Thompson; in regard to insanity by Morel, Maudsley and others, and in a more general way by Herbert Spencer, Ribot and others." *

Of the special phase of the subject we are now considering, Ribot says, ("Heredity," p. 85):

"The passion known as dipsomania or alcoholism is so frequently transmitted that all are agreed in considering its heredity as the rule. Not that the passion for drink is always transmitted in that identical form, for it often degenerates into mania, idiocy and hallucination. Conversely, insanity in parents may become alcoholism in the descendants. The continued metamorphosis plainly shows how near passion comes to insanity; how closely the successive generations are connected, and consequently what a weight of responsibility rests upon each individual."

He then cites several cases, to show what some of the disorders are which drunkenness entails upon offspring. These, among others:

"An educated man, charged with important functions, given to intoxication, had five children, only one of whom lived to maturity. Instincts of cruelty were manifested in this child,

* "Race Deterioration," p. 70.

and from an early age his sole delight was to torture animals in every conceivable way. He was sent to school but could only reach a certain stage of intellectual acquirement. . . .

"Dr. Morel gives the history of a family in which the great-grandfather was a drunkard, and died from intoxication, and the grandfather, subject to the same passion, died a maniac. He had a son, far more sober than himself, who was subject to hypochondria and homicidal tendencies; the son of the latter was idiotic. Here we see in the first generation, alcoholic excess; in the second, hereditary dipsomania; in the third, hypochondria; in the fourth, idiocy, and probable extinction of the race. . . .

"A man of excellent family was early addicted to drink and died of chronic alcoholism, leaving seven children. Two of them died of convulsion at an early age. The third became insane at twenty-two and died an idiot. The fourth, after various attempts at suicide, fell into the lowest grade of idiocy. The fifth, of passionate and misanthropic temper, broke off all relations with his family. The sixth, a daughter, suffers from nervous disorders, which chiefly take the form of hysteria with intermittent attacks of insanity. The seventh, a very intelligent man, freely gives expression to the gloomiest forebodings as to his intellectual future.

"Quite recently Dr. Morel inquired into the condition of one hundred and fifty children of drunken parents, ranging from ten to seventeen years of age. This examination has confirmed my previous convictions as to the baneful effects of alcohol; not only in those who use this detestable drink to excess, but in their descendants. On their depraved physiognomies are impressed the threefold stamp of physical, intellectual and moral degeneracy."

The testimony of Dr. William B. Carpenter, and the proofs with which he accompanies it, verifies the facts deduced by others.

"Looking," he says, "to the decided tendency to hereditary disposition in the ordinary forms of insanity; looking also to the fact, that any perverted or imperfect conditions of the nutritive functions established in the parent are also liable to manifest themselves in the offspring, as shown in the transmission of the gouty and tubercular diatheses; we should expect to find that the offspring of habitual drunkards would

share with those of lunatics in the predisposition to insanity, and that they would, moreover, be especially prone to intemperate habits. That such is the case is within the knowledge of all who have enjoyed extensive opportunities of observation; and the fact has come down to us sanctioned by the experience of antiquity. Thus Plutarch says: 'One drunkard begets another;' and Aristotle remarks, that 'drunken women bring forth children like unto themselves.'

"Dr. W. A. F. Browne, the resident physician of the Crichton Lunatic Asylum at Dumfries, makes the following statements: 'The drunkard not only injures and enfeebles his own nervous system, but entails mental disease on his own family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink insane under the pressure of excitement, of some unforeseen exigency, or of the ordinary calls of duty. At present, I have two patients who appear to inherit a tendency to unhealthy action of the brain, from mothers addicted to drinking; and another, an idiot, whose father was a drunkard.'

"The author has learned from Dr. Hutcheson, that the results of his observations are precisely in accordance with the foregoing. On this point, however, the most striking fact that the writer has met with, is contained in the Report on Idiocy lately made by Dr. Howe, to the Legislature of Massachusetts: 'The habits of the parents of three hundred of the idiots were learned; and a hundred and forty-five, or nearly one-half, are reported as 'known to be habitual drunkards.' Such parents, it is affirmed, give a weak and lax constitution to their children; who are, consequently, 'deficient in bodily and vital energy,' and predisposed by their very organization to have cravings for alcoholic stimulants: many of these children are feeble and live irregularly. Having a lower vitality, they feel the want of some stimulation. If they pursue the course of their fathers, which they have more temptation to follow, and less power to avoid, than the children of the temperate, they add to their hereditary weakness, and increase the tendency to idiocy in their constitution; and this they leave to their children after them. The parents of case No. 62 were drunkards, and had seven idiotic children.'

"There is a prevalent impression that idiocy is particularly liable to occur in the offspring of a procreation that has taken place when one or both of the parents were in a state of intoxication. A striking example of this kind is related in the *Phreno-*

logical Journal (vol. vii. p. 471): Both the parents were healthy and intelligent, and one at least habitually sober; but both were partially intoxicated at the time of the intercourse, and the offspring was completely idiotic. There is every reason to believe, that the monomania of inebriety not only acts upon, and renders more deleterious, whatever latent taint may exist, but vitiates or impairs the sources of health for several generations. That the effects of drunkenness are highly inimical to a permanent healthy state of the brain is often proved at a great distance of time from the course of intemperance, and long after the adoption of regular habits." *

The late Professor Miller, in speaking of the power of alcohol to produce disease in him who uses it as a beverage, says :

"And the worst of it is, that the disease so induced, does not terminate with the life of him or her who produced it. If, unhappily, children be born, they will inherit the evil of their progenitors: stunted in body, and often in mind; fatuous, or foolish; drink-loving or drunken in their turn; scrofulous, rheumatic, consumptive, weak, useless. This is one of the punishments of sin, in the present life, which may, in sad bitterness, be traced downward from parent to child—'iniquity of the fathers visited upon the children and upon the children's children,' even 'unto the third and fourth generation.'" †

The National Medical Association of the United States, at their meeting in Detroit, in 1874, made this declaration:

"We are of the opinion that the use of alcoholic liquors as a beverage is productive of a large amount of physical and mental disease; that it entails diseased appetites and enfeebled constitutions upon offspring, and that it is the cause of a large percentage of the crimes and pauperism in our large cities and country."

The late Dr. Willard Parker, of New York, whose authority in medical matters was second to that of no man, says:

* "The Use and Abuse of Alcoholic Liquors," pp. 39—41. For his later utterance, see "Alcohol and the State," p. 58.

† "Alcohol: its Place and Power," p. 179.

"In referring to the influence of alcohol, we must not omit to speak of the condition of the offspring of the inebriate. The inheritance is a sad one; a tendency to the disease of the parent is induced, as strong if not stronger than that of consumption, cancer or gout. And with this tendency he must wage perpetual war or he becomes a drunkard. The tendency referred to, has its origin in the nervous system. The unfortunate children of the inebriate come into the world with a defective organization of the nerves, which ranges from the inherited tendency, through all grades, to idiocy." *

Subsequently, at a meeting in New York, as reported in "The National Temperance Advocate," Dr. Parker said :

"No drunkard can have healthy children. They are either insane or idiots, or become the subjects of State prison. In one word, they are all defective. It is impossible that 'sweet waters should come forth from a bitter fountain.' Out of the children that are born in these New York slums, over ninety per cent. die during the first year—ninety per cent.; that leaves ten per cent. Now take the ninety per cent., and place them against those who attain the good substantial middle age or old age, and when you strike the balance it makes a very bad balance for us. Drunkards beget drunkards, and they beget a race that is soon to be destroyed."

In an Address to the Directors of the United States Inebriate Asylum, on the "History and Pathology of Inebriety," Dr. J. Edward Turner said :

"I shall now speak of the hereditary character of this disease as it develops itself in children under ten years of age, as its hereditary tendency is more observed at this period of life than in mature or declining age. The marked character of the disease, as found in children, inherited from their parents, is precisely the same in morbid anatomy as found in adults who have labored under an attack of chronic inebriety. Dissections and microscopic investigations reveal the same species of granular tubercle in the liver and lungs, and the morbid appearances revealed in the different organs, coincide with those described in my dissections of adults.

* "Proceedings of the Second Meeting of the American Association for the Cure of Inebriates," p. 80.

"By investigation we find that almost one-quarter of the children under ten years of age, die in our city, of hereditary inebriety. The deaths of children under ten in the city of New York, for 1854, were as follows:

1 year old and under	9,166
1 " " " "	2.....	3,697
2 " " " "	5.....	2,810
5 " " " "	10.....	1,079
		<hr/>
Total.....		16,752

"The whole number of deaths of all ages for the same year was 28,568, making the ratio of deaths among children under ten to the whole number as 6 to 10, while in Paris the ratio is only 4 to 10; London, 6 7-10 to 10; Edinburgh, 7 to 10; Lyons, 3 9-10 to 10; Copenhagen 5 1-2 to 10; Geneva, 3 1-2 to 10.

"These tables show that in the countries where inebriety is most common, the number of deaths is greatest among children, and that no other cause save inebriety produces it. The above tables, collected in my tour of Europe, are about correct. In conversing with the celebrated Dr. Riggs of London, on the subject of the mortality of children, he says, 'that one-half of the deaths among the children of our city is produced by hereditary inebriety.'

"Every physician knows full well that a predisposition to become affected by certain diseases, on the application of the exciting causes, does certainly exist in the human family, and particularly in the diseases of inebriety, scrofula, gout and mania. In some instances the predisposition is more strongly marked than in others. But where it is inert and insufficient of itself to produce disease, it requires the application of an exciting cause. This is the proper light in which we should view hereditary predispositions to inebriety as we find it in adults. Every family in our land is more or less predisposed to this disease. It may pass over one generation and appear in the next. So the grandfather, and grandson (the first and third generation) may be inebriates, while the intervening link escapes. This phenomena is noticed by every common observer.

"Dr. Darwin says: 'It is remarkable that all the diseases from drinking spirituous or fermented liquors, are liable to become hereditary even to the third generation, gradually in-

creasing, if the cause be continued, until the family becomes extinct.'—Botan. Gard., Part ii.—Note on Vitis.

"Statistics show that the past ten years have consigned to the grave 478,239 inebriates. As correctly as I can estimate by reviewing the number of deaths for 1850, in the United States, I find that the children who have died from hereditary inebriety have not been included in the above number, and that the number of deaths in this class is yearly 20,274, making, for the ten years, 202,740, which added to 478,239, makes a total of 680,979. Thus we show that the disease of inebriety alone causes greater destruction of life in the United States, than cholera, yellow fever and small-pox combined, and yet nothing is done by the general government, state or city, to stay its progress, except administering to its fevered system the damp walls of a prison and the poorly ventilated cell—chains and shackles to the body to subdue the wild ravings of a delirious mind."

"The Voice," (New York) for March 29, 1888, in answer to many inquiries as to how many people die annually, as the result of liquor drinking, says :

"In 1879 Dr. Norman Kerr, a distinguished English physician, in a published work, '*Mortality of Intemperance*,' says, that after 'instituting an inquiry into the several causes contributing to mortality, in the practice of several medical friends, with the avowed object of demonstrating and exposing the *utter falsity* of the perpetual tetotal assertion that 60,000 drunkards died every year in the United Kingdom. . . . I had not long pursued this inquiry before it was made clear to me that there was little if any exaggeration in these temperance statistics; and when asked to present the final results of my investigation to the last Social Science Congress, I was compelled to admit that *at least 120,000 of our population annually lost their lives through alcoholic excess*—40,500 dying from their own intemperance, and 79,500 from accident, violence, poverty, or disease arising from the intemperance of others."

"In the '*Foundation of Death*,' Mr. Axel Gustafson says that the Harverian Society of Great Britain concludes 14 per cent. of mortality among the adults in the United Kingdom is due to alcohol, thus exceeding Dr. Kerr's computation by 11,500.

"Taking, however, Dr. Kerr's computation of 120,000 deaths annually in Great Britain, due directly and indirectly to liquor

drinking; putting the population of the United Kingdom in round numbers at 35,000,000, and the annual per capita consumption of intoxicating liquors as given by Hoyle for 1885 at 34.17 gallons, and comparing these with the population and annual per capita consumption of intoxicating liquors in France, Germany and the United States, other things being equal, we have in round numbers, the following result:

	Popula- tion.	Annual per capita consumption intoxicants.	Annual death rate from alcohol.
Great Britain..... ..	35,000,000	34.17	120,000
France..... ..	37,000,000	38.20	142,000
Germany..... ..	45,000,000	24.92	112,000
United States..... ..	60,000,000	12.80	77,000
Total for four nations..... ..			451,000

The twenty-fifth annual Report of the "Nursery and Child's Hospital," in New York, which in its city and country branches had cared for an aggregate of 2,007 mothers and children, thus invites attention to the hereditary aspect of intemperance:

"Our records show that three-fourths of our children are paupers because of their parents' vice and its consequent curse. Our poor children inherit the love of liquor, their parents encourage it, sometimes with the selfish motive of stilling the cries which annoy them, and often thinking they are giving pleasure to the child."

The "Medical Temperance Journal," for April, 1878, published in London, contains an article by Dr. Charles Aldridge, in review of "Jacquet on Heredity in Alcoholism," in which the following facts are noted:

"OBSERVATION 1.—The head of a family was a drunkard and debauchee. His wife was remarkably sober, though the daughter of a drunken father, and sister to two youths who both had inherited their father's vice. Of this marriage were born three boys and two girls. The eldest is as immoral as his father, and presents an organic lesion of the heart. He married a wife who seems to offer nothing abnormal. They had three children—two girls and a boy. The eldest manifested violent sexualism at an

early age, and gave birth to a hydrocephalic child, to an unknown father. The second girl is almost as dissolute as her sister, and the boy is quite imbecile, epileptic, and a drunkard.

"2. The second son has been treated twice in an asylum, for mania with homicidal impulses.

"3. The third son, after an existence of debauchery and pleasure, died at the age of twenty-one years, of consumption, hitherto unknown in the family.

"4. The eldest of the girls has been married for twelve years to a sober, intelligent man, but of six of their children the heredity has fallen upon one, who is drunken, licentious, and a thief.

"5. The youngest daughter has lost all moral sense and decency, leading a most irregular life, although well married.

"This asseveration presents two interesting considerations, viz.:

"1st. Sexual desires show themselves early in the children of drunkards, and are associated with an absence of moral sense.

"2nd. Phthisis, when not hereditary, is capable of being produced by spirituous excess. Magnus Huss and Lanny have supported this thesis by numerous examples."

Rev. Joseph Cook, in his Lecture on the action of "Alcohol on the Human Brain," in which he employed stereopticon views to illustrate his theme, said as follows :

"Whoever would fasten his attention upon the illustrations given would find that alcohol made scars. All the distortions produced by the stereopticon showed the avidity of alcohol for the water in the blood. He indignantly repudiated the idea that he had no right to touch upon such topics. The scars of childhood were retained through life, notwithstanding all changes in the body, and so with the scars made by alcohol. The scars on the blood and the brain would not wash out or grow out.

"Where the scars or grooves in which a habit ran were deep, the action became automatic, perhaps involuntary. There was a transmission from father to son of the scars of alcohol. When a bad habit became a disease the treatment belonged to physicians, while it was a vice its treatment belonged to the church. Nine cases out of ten of drunkenness were a vice, not a disease. Moderate drinking quickened the pulse and added ruddiness to the countenance. These were not the signs of health, but of

disease. There were five or six chemical agents that produced this effect by the paralysis of the small nerves in the circulatory system.

“When the face blushed in the drunkard the injury was carried throughout the whole system. Alcohol injured the blood by changing the shape, color and chemical condition of its composites. It absolutely produced new growths in this vital stream. The day was coming when by microscopic examination of the blood we could detect the presence of acquired or hereditary diseases affecting the blood. These changes in the blood discs were peculiarly injurious to the brain, because so much went to the brain. It was there the circulation was most vigorous. The slightest tremor was felt there.

“He claimed that even moderate indulgence resulted in mental and moral disentonement, and science justified total abstinence. The house founded by Daniel Webster had become extinct. He himself was a moderate drinker. His son was a drunkard, and with his grandson the love of drink was an insanity, and he fell before he had passed his thirtieth year. He knew a superb preacher who always kept wine on his table and justified its use. His son went to an insane asylum. The diseased blood corpuscles were transmitted from father to son.”

Well may we accept, then, and heed, the lesson given by Dr. Howe, in the report cited by Dr. Carpenter, as he says :

“The facts and considerations just named make clear the sad truth, that the children of parents whose systems were tainted by alcoholic poison, do start in life under great disadvantage. While they inherit strong animal propensities and morbid appetites and tendencies, constantly craving indulgence, they have weak restraining faculties. Their temptation is greater, and their power of resistance is less than in children of purer stock. They are, therefore, more likely to fall into the pauper class or criminal class.”

If the reader would pursue this branch of the subject still farther,—and certainly no theme demands more earnest thought,—the opinions of Dr. Richardson, and many others eminent in science, will be found on pp. 279—294 of “*Alcohol and Science.*”

The writer concludes what he here has to say on this point, by calling attention to the earnest and significant words of Dr. Maudsley :

“When we observe what thought and care men give to the select breeding of horses, cows, and dogs, it is astonishing how little thought they take about the breeding of their own species : perceiving clearly that good or bad qualities in animals pass by hereditary transmission, they act habitually, as if the same laws were not applicable to themselves ; as if men could be bred well by accident : as if the destiny of each criminal and lunatic were determined, not by the operation of natural laws, but by a special dispensation too high for the reach of human inquiries. When will man learn that he is at the head of nature only by virtue of the operation of natural laws ? When will he learn that by the study of these laws and by deliberate conformity to them he may become the conscious framer of his own destiny ?” *

II. But if the physical evils of intemperance are so great and so numerous, reach so far, and are so often beyond relief ; how much more appalling is the injury done to man’s intelligence, the mental paralysis and decay so frequent in all grades and circles of human life !

“The vacant eye,
By mind deserted,”

bears witness to an evil inconceivably worse than any that is manifest in the rags and privations of poverty, or in the many evidences of physical disease. And chiefly, as we have already noticed, the deepest degradation of the transmitted vice is in its mental and moral curse.

Dr. Channing has made the most forcible indictment against Intemperance, when he says :

“It is the voluntary extinction of reason. The great evil is inward or spiritual. The intemperate man divests himself, for a time, of his rational and moral nature, casts from himself self-consciousness and self-command, brings on phrensy, and, by

* “Responsibility in Mental Disease,” pp. 23, 24.

repetition of his insanity, prostrates more and more his rational and moral powers. He sins immediately and directly against the rational nature, that divine principle which distinguishes between truth and falsehood, between right and wrong action, which distinguishes man from the brute. This is the essence of the vice, what constitutes its peculiar guilt and woe, and what should particularly impress those who are laboring for its suppression. All the other evils of intemperance are light compared with this, and almost all flow from this, and it is right, it is to be desired, that all other evils should be joined with and follow this.

“It is to be desired, when a man lifts a suicidal arm against his highest life, when he quenches reason and conscience, that he and all others should receive solemn, startling warning of the greatness of his guilt; that terrible outward calamities should bear witness to the inward ruin which he is working; that the handwriting of judgment and woe on his countenance, form, and whole condition, should declare what a fearful thing it is for a man, God’s rational offspring, to renounce his reason and become a brute. It is common for those who argue against intemperance, to describe the bloated countenance of the drunkard, now flushed and now deadly pale. They describe his trembling, palsied limbs. They describe his desolate, cheerless home, his scanty board, his heart-broken wife, the squalidness of his children; and we groan in spirit over the sad recital.

“But it is right that all this should be. It is right that he, who, forewarned, puts out the lights of understanding and conscience within him, who abandons his rank among God’s rational creatures, and takes his place among brutes, should stand a monument of wrath among his fellows, should be a teacher wherever he is seen, a teacher, in every look and motion, of the awful guilt in destroying reason. Were we so constituted that reason could be extinguished, and the countenance retain its freshness, the form its grace, the body its vigor, the outward condition its prosperity, and no striking change be seen in one’s home, so far from being gainers, we should lose some testimonies of God’s parental care. His care and goodness, as well as his justice, are manifest in the fearful mark he has set on the drunkard, in the blight which falls on the drunkard’s joys.

These outward evils, dreadful as they seem, are but faint types of the ruin within. We should see in them God’s respect to his own image in the soul, his parental warnings against the crime of quenching the intellectual and moral life. We are too

apt to fix our thoughts on the consequences or punishments of crime, and to overlook the crime itself. This is not turning punishment to its highest use. Punishment is an outward sign of inward evil. It is meant to reveal something more terrible than itself. The greatness of punishment is a mode of embodying, making visible, the magnitude of the crime to which it is attached. The miseries of intemperance, its loathsomeness, ghastliness, and pains, are not seen aright, if they do not represent to us the more fearful desolation wrought by this sin in the soul."*

Dr. Stebbins, of Chester, Pennsylvania, in an address before the State Temperance Society, at Harrisburgh, quotes Professor Youmans, as justly observing :

" Were some inferior organ of the body, whose functions are purely of a physical or chemical nature, the object of alcoholic invasion, the attitude of the question would be greatly changed. But alcohol is specifically a cerebral poison. It seizes with a disorganizing energy upon the brain, that mysterious part whose steady and undisturbed action holds man in true and responsible relations with his family, with society, and with God ; and it is this fearful fact that gives to government and society their tremendous interest in this question."

After showing that there are but two conditions of body and mind resulting from the use of alcoholic beverages—the one that moderate degree of intoxication which is not always perceptible ; and the other the stage of drunkenness which is manifest to all—Dr. Stebbins proceeds to speak of the first, or so-called moderate stage, thus :

" There is, of course, some excitement of the mental functions, but as this does not arise from a natural or healthful stimulus, it is a perversion rather than a true exaltation of the intellect. Voluntary control over the current of thought, which is a distinguishing trait of a sound mind, is much weakened. Whilst ideas and images flit through the brain with greater rapidity, no mental process can be carried on with the same continuity as in a state of perfect sobriety. One of the

* " Channing's Works," vol. ii. pp. 303-305.

worst consequences in this degree of intoxication is, that it deprives a man of that calm reflection and sagacious foresight, so essential to the correct performance of his duties in every relation of life.

“If the privation of reason is only partial, then the victim is not the same person he would be if in a natural condition, and a very large proportion of our public men are stunted and distorted in this way. The passions and emotions are more easily aroused, and are less under the control of the will.

“From this it will be perceived that no man is quite the same after having drank one small glass. He is a changed man, and will say and do things that he would not say or do if he was unaffected by liquor. He has parted with a portion of his discretion, which is among the higher attributes of his manhood. He has lost some of his reason; and, as a general rule, those who lose their reason in this way, have not a particle to spare. While his passions are more readily provoked, he has become weakened in the power of self-control. He is not only more inclined to do wrong, but is less able to restrain himself from wrong-doing. He has, therefore, undergone a very serious transformation; and if not ready for an evil deed, he is certainly more liable to be led into vice and crime.”

“There can be no reasonable question,” says Dr. Richardson, in an article in the ‘*Contemporary Review*,’ “that the continual action of what have been termed ‘nervine stimulants,’ modifies the nutrition of the nervous system; for in no other way can we account for the fact—unfortunately but too familiar—that it not only comes to tolerate what would have been, in the first instance, absolutely poisonous, but that it comes to be dependent upon a repetition of the dose for the power of sustaining its ordinary activity, and that the want of such repetition produces an almost unbearable craving, which is as purely physical as that of hunger or thirst. Now, all these ‘nervine stimulants’ further agree in this, that while they excite or misdirect the automatic activity of the mind, they weaken the controlling power of the will; and this is exactly the condition which, intensified and fixed into permanency, constitutes insanity.”

In his Essay on the “Use and Abuse of Alcohol,” he says on this same subject:

“Such being the case, we have no difficulty in understanding how the habitual use of alcoholic liquors in excess becomes one

of the most frequent causes of insanity, properly so called, *i. e.*, of settled mental derangement. Upon that point, all writers on the subject are agreed, however much they may differ in their appreciation of the relative frequency of this, and of other causes. The proportion, in fact, will vary according to the character of the population on which the estimate has been formed, and also according to the mode in which it has been made. Thus, in Pauper Lunatic Asylums, the proportion of those who have become insane from intemperance is usually much larger than it is in asylums for the reception of lunatics from the higher classes, among whom intemperance is less frequent, while causes of a purely moral and intellectual nature operate upon them with greater intensity.

“And again, if, in all cases in which habitual intemperance has been practiced, it be set down as the cause of the mental disorder, the proportion becomes much larger than it will be if (as happens in many cases) some other cause have been in operation concurrently, and the disorder be set down as its result, no notice whatever being taken of the habit of intemperance. This omission must be particularly allowed for when the relative proportion of intemperance to other causes is being estimated, in regard to the middle and higher classes; on account of the strong desire which usually exists among the friends of the patient, to conceal the nature of his previous habits, and to lay his disorder entirely to the account of the cause from which it has seemed immediately to proceed.

“There can be no doubt that those who have weakened and disordered the nutrition of the brain by habitual intemperance, are far more liable than others to be strongly affected by those causes, moral or physical, to which the derangement is more immediately attributable; so that the habit of intemperance has contributed, as a predisposing cause, at least as much towards its production as what is commonly termed the exciting cause has done. In fact, of predisposing causes generally, it may be remarked that their action upon the system is that of slowly and imperceptibly modifying its nutritive operations, so as gradually to alter the chemical, physical, and thereby the vital properties of the fabric; and thus to prepare it for being acted on by causes which, in the healthy condition, produce no influence. And although that one of the conditions in previous operation is often singled out as the cause, from which the result may seem most directly to proceed, yet it frequently happens that it has really had a far smaller share in the production

of the disorder than those remoter causes, whose operation has been more enduring, and really more effectual.

“In the Statistical Tables published by the Metropolitan Commissioners of Lunacy, in 1844, comprehending returns from ninety-eight asylums in England and Wales, we find that, out of 12,007 cases whose supposed causes were returned, 1,799, or nearly 15 per cent., are set down to the cause of intemperance; but, besides these, 551, or 4.6 per cent., are attributed to vice and sensuality, in which excessive use of alcoholic liquors must have shared. Moreover, in every case in which hereditary predisposition was traceable, this was set down as the cause, notwithstanding the notorious fact that such predisposition frequently remains dormant till it is called forth by habitual intemperance. It is not more correct, therefore, to regard this as the cause of the disorder, in all the cases in which it is traceable, than it would be to regard intemperance in that light, in every case in which the patient had previously indulged in alcoholic excesses.

“Of the 2,526 cases, then, in which the disorder is attributed to hereditary predisposition, a considerable proportion might with equal justice be set down to the account of intemperance. And there can be no doubt that the same practice had a great share in the production of the disease in the 3,187 cases set down to bodily disorder, and in the 2,969 for which moral causes are assigned.” (Pp. 28-30.)

“In nine provincial private asylums, the proportion which the cases assigned to intemperance alone bear to those assigned to other causes is no less than 32.62 per cent., which are set down to the account of ‘vice and sensuality.’ There is an asylum in the east of London, where the proportion of cases attributed to intemperance alone amounted to 41.07 per cent., and those arising out of this in combination with other vices, to 22 per cent. of the whole number whose causes were assigned. And it is stated by Dr. Macnish (*op. cit.* p. 193) that of 286 lunatics at that time in the Richmond Hospital, Dublin, one-half owed their madness to drinking.” (P. 33.)

More recent statistics confirm this sad story.

“Dr. Townson, of Liverpool, says: ‘It is part of my duty to examine pauper lunatics in considerable numbers, and into the history of each I have to inquire, and my conviction is this, that five out of every six of the lunatics of the workhouse have been reduced to that condition by intemperance.’

"Dr. Yellowlees, medical superintendent of the Glamorgan County Asylum, in a paper read before the British Medical Association, traced six classes of insanity to intemperance. 'The evil,' he said, 'thus wrought by intemperance is simply incalculable; at once so secret that it cannot be known, and so great that it cannot be estimated. . . . It is surely within the truth to assert that half the existing causes of insanity are due directly or indirectly to this social curse.' " *

Dr. Edgar Sheppard, Medical Superintendent of Colney Hatch Asylum, writing to the "London Times," Oct. 14, 1873, says :

"For twelve years I have here watched and chronicled the development of the greatest curse which afflicts this country. From 35 to 40 per cent. is a fairly approximate estimate of the ratio of insanity directly or indirectly due to alcoholic drinks."

Lord Shaftesbury says :

"I speak of my own knowledge and experience, having acted as Commissioner of Lunacy for the last twenty years, and as Chairman of the Commission during sixteen years, and have had, therefore, the whole of the business under my own observation and care; having made inquiries into the matter, and having fortified them by inquiries in America, which have confirmed the inquiries made in this country, the result is, that fully six-tenths of all the cases of insanity in these realms, and in America, arise from no other cause than from habits of intemperance in which the people have indulged." †

In the "British Medical Journal," July, 1873, is an address by Dr. George J. Hearder, Medical Superintendent of the Lunatic Asylum at Carmathen, in which he lays it down as demonstrated in his institution, that "Intemperance is the most prolific cause of insanity, especially among the laboring classes," and places the proportion of cases due to this cause at 34 per cent.; but he adds :

* Collected from various sources, in "The Temperance Reformation and its Claims upon the Christian Church," p. 59.

† "Bacchus Dethroned," p. 34.

"Yet even this is not the whole truth; we must add to this 34 per cent., the cases of those who owe their insanity to the intemperate habits of their parents."

He also makes this impressive declaration: "It must not be considered necessary for the causation of insanity, in themselves or their offspring, that persons should be notorious drunkards; it is sufficient that there should be habitual abuses of intoxicating drinks; such an amount as marks the earlier stages of excess."

Even where the climax of intellectual ruin is not reached, all the tendencies of the use of alcohol, are to a weakening and degradation of the mind; and most strikingly are they manifest in the weakening of the will, the binding of the man a helpless victim to drink.

Dr. Brinton, a famous English physician, lavishly appealed to and quoted from as an authority by the late Governor Andrew, of Massachusetts, in the famous championship of the liquor interest, made by him before a Committee of the Legislature of that State in 1867, and therefore worthy of being believed by all drinkers and their apologists, says, in his work on Dietetics:

"Mental acuteness, accuracy of perception, and delicacy of the senses, are all so far opposed by alcohol that the maximum efforts of each are incompatible with the ingestion of any moderate quantity of fermented liquid. A single glass will often serve to take the edge off both mind and body, and to reduce the capacity to something less than the perfection of work."*

A writer in the "Fortnightly Review," thus explains what to all who have labored for the reformation of men, must have always presented the severest problems with which they have to deal in carrying forward the temperance cause; not a failure to reach men, even the most besotted, and induce them to sign the pledge;—but the difficulty of keeping them true to their promise; the frequency with which they break away from their good inten-

* Gladden, p. 161.

tions, and are at last abandoned by those who have been forced to believe that in many cases they were being hypocritically imposed upon. Says the writer referred to :

“I need not dwell any longer upon the morality-sapping effects of particular diseases, but shall simply call to mind the profound deterioration of moral sense and will which is produced by the long-continued and excessive use of alcohol and opium. There is nowhere a more miserable specimen of degradation of moral feeling, and of impotence of will, than the debauchee who has made himself the abject slave of either of these pernicious excesses. Insensible to the interests of his family, to his personal responsibilities, to the obligations of duty, he is utterly untruthful and untrustworthy, and in the worst end there is not a meanness of pretense or conduct that he will not descend to, not a lie he will not tell in order to gain the means to gratify his over-ruling craving. It is not merely that passion is strengthened and will weakened by an indulgence as a moral effect, but the alcohol or opium which is absorbed into his blood is carried by it to the brain, and acts injuriously upon its tissues; the chemist will, indeed, extract alcohol from the besotted brain of the worst drunkard, as he will detect morphia in the secretions of a person who is taking large doses of morphia. Seldom, therefore, is it of the least use to preach reformation to these people until they have been restrained forcibly from their besetting indulgence, for a long enough period to allow the brain to get rid of the poison and its tissues to regain a healthier tone. Too often it is of little use then; the tissues have been damaged beyond the possibility of complete restoration.”

How pitifully such a slave cries out in his bondage :

“I am a slave—slave to the foe I hate.
I vow to break my chain, and tighten it;
I curse the cup, and press it to my lips.
I loathe the serpent’s cold and snaky coil,
Yet clasp it round my flesh; the pang invite
Whose poison-fire burns in my maddened brain,
To wake its hissing phantoms twisting round.
Let vice once grow, he drops his roguish ways,
To plant down on his slaves a tyrant foot,
Leer out from blood-shot eyes, and cut the flesh,
Till we must fly and leave his serpent stings.”

For facts and striking arguments in support of this fact of the power of alcohol to break down the will, the reader is referred to a valuable pamphlet from the pen of the late Dr. Charles Jewett, entitled, "Bound, and How." Our last word on the subject in this connection, is a quotation from Dr. Maudsley's "Responsibility in Mental Disease."

"It is idle to say that there is any real necessity for persons who are in good health to indulge in any kind of alcoholic liquor. At the best, it is an indulgence which is unnecessary; at the worst, it is a vice which occasions infinite misery, sin, crime, madness, and disease. . . . How much ill work would not be done, how much good work would be better done, but for its baleful inspiration! Each act of crime, each suicide, each outbreak of madness, each disease occasioned by it, means an infinite amount of suffering endured and inflicted, before matters have reached that climax. . . . What one sees happen often enough in life is this: there are persons of anxious and susceptible temperament, who, having to meet some strain in their work, or some trial in their lives, are prone to take a stimulant, in order to give themselves the necessary nerve; they fly to an artificial aid, which fails not in time to exact the penalty for the temporary help which it yields, instead of deliberately exerting their will, and gaining thereby the advantage which such an exertion would give them on another occasion.

"Like the pawnbroker or the usurer, it is a present help, at the cost of a frightful interest; and if the habit of recurring to it be formed, the end must be a bankruptcy of health. It is not possible to escape the penalties of weakening the will; sooner or later, they are exacted in one way or another, to the uttermost farthing: it is not possible, on the other hand, to overrate the advantages of strengthening the will by a wise exercise; the fruits of such culture, are an unfailing help in time of need."—Pp. 285, 286.

III. The moral evils of intemperance were recognized and lamented, long before science demonstrated how alcohol does its work in that portion of the human brain through which the moral sense of man pronounced its claims and asserted its authority and judgment. The

bestly crime of Lot, and the solemn warning of Solomon, concerning the way in which the eyes and desires of him who looks upon the wine when it is red, wander, show an apprehension of these vicious tendencies, thousands of years ago.

The Christian Fathers and their immediate successors in the Church, bear witness to the demoralization caused by wine in their day, and how so many of their exhortations to purity were neutralized by the sparkling cup. Cyprian and Chrysostom take up the lamentations of the older prophets, and bitterly complain that the holy Festivals in honor of the Martyrs, were perverted into the lewd scenes characteristic of the Bacchanalian orgies.

Aurelius Prudentius, of the fourth century, the greatest poet of the early Church, bewails the growing immorality of his times, and indignantly inquires of the believers who had been led astray: "Has vile, outlandish inebriety carried you, buried in these excesses, to the sweltering stew of indulgence? Has a tipsy dancing-girl bent to her will the men whom neither wrath nor idolatry could overcome by force of arms?"

And Augustine exclaims: "Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself; which whosoever doth commit, committeth not a single sin, but becomes the centre and the slave of all manner of sin!"

And Ambrose, in his first "Address to Widows," gives this solemn caution and command: "Be first pure, O widow, from wine, that thou mayest be pure from adultery." And Gregory, in his 13th Book of Morals, says: "Under the rule of such a vice all the virtues are restrained at once."

Down the whole course of Christian civilization, these and kindred declarations have been borne. Men of all professions, and in all departments and walks of life, have

not failed to notice the immoralities connected with drinking. "Above all things known to mankind," says Lord Bacon, in his "Wisdom of the Ancients," "wine is the most powerful and efficient agent in stirring up and inflaming passions of every kind, and is of the nature of a common fuel to sensuous desires." And Shakespeare, describing what wine does, gives it its most fitting name :

"To be now a sensible
Man, by-and-by a fool, and presently
A beast! every inordinate cup
Is unblest, and th' ingredient is a devil.
Oh thou invisible spirit of wine,
If thou hast no name to be known by, let
Us call thee devil!"

"Men may preserve their health and strength without wine," says Archbishop Fenelon; "with it they run the risk of ruining both their health and their morals."

Bishop Paley, after saying in his "Moral and Political Philosophy," that drunkenness betrays most constitutions either to extravagances of anger, or sins of lewdness," adds, "There is a difference, no doubt, between convivial intemperance, and that solitary sottishness which waits neither for company nor invitation. But the one, I am afraid, commonly ends in the other; and this last in the basest degradation to which the faculties and dignity of human nature can be reduced."

Addison, in the "Spectator," No. 569, speaks to the same purpose :

"The sober man, by the strength of reason, may keep under and subdue any vice or folly to which he is most inclined; but wine makes every latent seed sprout up in the soul and show itself; it gives fury to the passions, and force to those objects which are apt to produce them. Wine heightens indifference into love, love into jealousy, and jealousy into madness. It often turns the good-natured man into an idiot, and the choleric into an assassin. It gives bitterness to resentment, it makes vanity insupportable, and displays every little spot of the soul in

its utmost deformity. Nor does this vice only betray the hidden faults of a man, and show them in the most odious colors, but often discovers faults to which he is not naturally subject. There is more of turn than of truth in the saying of Seneca, that drunkenness does not prodnce, but discovers faults. Common experience teaches us the contrary. Wine throws a man out of himself, and infuses qualities into the mind which she is a stranger to in her sober moments."

Dr. Anstie, in giving testimony before the Parliament Select Committee on Habitual Drunkards, said: "There is no question that the great tendency of drinking, in proportion to the frequency with which it is indulged, is to obliterate moral conscience." Why this is so, Prof. Youmans, in his "*Scientific Basis of Prohibition*," thus shows:

"Physiologists are agreed that different parts of the brain are devoted to different uses. The first effect of alcohol is upon its higher and frontal portion, which is the seat of the intellectual and moral faculties. This part of the brain is excited by a small quantity of liquor, and when more is taken it becomes more deeply perverted, and the hinder and lower portions of the organ, which controls the nerves of motion, is attacked, and the individual loses the faculty of perfectly governing or regulating the bodily movements.

"When a still greater quantity is drunk, the action of that part which is devoted to the higher sentiments seems utterly suspended, the power of voluntary motion is lost, and the poison passes downward to the extreme lower portion of the organ, which is connected with the spinal cord, and has charge of the respiratory process. The breathing is thus interfered with, and becomes heavy and labored, as we see in dead-drunkenness.

"The mind cannot serve two masters; just in proportion as it is surrendered to the influence of an external force, which invades it through the brain, it ceases to be in its own keeping. With the sparkles and effervescence of alcoholic excitement, there is a weakening of the regulating and restraining forces by which the mind manages its own movements—a partial loss of that voluntary control over the mental operations, which, as Dr. Carpenter remarks, 'must be regarded as an incipient stage

of insanity.' At the same time, the lower passions and propensities are aroused to inordinate activity. In healthful mental conditions, these press powerfully upon the higher controlling sentiments, and from their reaction results moral equilibrium of character.

"The influence of alcohol is thrown entirely in the scale of the animal impulses, against the reason, judgment, and conscience; and it is evident that where these are just able to hold the baser passions in subjection, and maintain the mind's equipoise, the effect of the disturbing agent must be to destroy the mental balance, and tell disastrously upon the conduct. That when liquors are taken in sufficient quantity to produce their characteristic and desired effect, the mind is in some way jostled and disturbed, no observing person can doubt; and that this disturbance, however trifling it may be, consists in replacing the reasoning and voluntary powers by blind passionnal forces in the mind's government, is proved by the fact, that if more of the stimulant be taken, the revolution becomes complete; reason is entirely prostrated, and brute impulse is in the ascendant. In intoxication, the action of the brain is so deeply perverted as to completely unhinge the mind; thought is confused and bewildered; self-directing power is lost; the passions are stimulated to unrestrained fury, and the whole mental fabric is swamped amid the surges of delirium."

The eminent scientist, Dr. Richardson, says of this stage of intoxication:

"The cerebral or brain centres become influenced; they are reduced in power, and the controlling influences of will and of judgment are lost. As these centres are unbalanced and thrown into chaos, the rational part of the nature of the man gives way before the emotional, passionnal or organic part. The reason is now off duty, or is fooling with duty, and all the mere animal instincts are laid atrociously bare. The coward shows up more craven, the braggart more boastful, the cruel more merciless, the untruthful more false, the carnal more degraded. 'In vino veritas' expresses, even indeed to physiological accuracy, the true condition. The reason, the emotions, the instincts, are all in a state of carnival, and in chaotic weakness." *

Dr. Richardson's last published address, on "Twenty-

* "Cantor Lectures," p. 92.

one Historic Landmarks," "twenty-one salient points in which great advance has been made in relation to education among the masses, and indeed all classes, on this subject," contains the following:

"I am president of a society called 'The Medical Temperance Association.' There are 300 of us banded together as Total Abstiners—physicians and surgeons in large practice—not to make a propaganda of Total Abstinence, but to meet among ourselves (strangers are welcomed), and discuss the points relating to Total Abstinence which are most interesting to us in the treatment of disease. A little while ago the question came up as to the treatment of dipsomania. That being a public question, we opened our doors generally. We had a very remarkable discussion on this subject, and what struck me, as I was presiding, was that everybody who spoke dealt with one moral aspect of the question. We speak when talking of a disease of its 'diagnosis,' in other words, an explanation of the disease from its symptoms. We were all of this mind, that one of the most diagnostic marks of drink-craving, that which distinguishes it as a mental characteristic from all other things is, that the drink-craver is always a falsehood teller; that there is no actual case where a person affected with the drink-craving has been known to speak the truth; that we never can believe a word they say, and many of us are of opinion that the tendency to untruthfulness descends to the children of those people. See how solemnly strange it is that a physical agent should be taken into the body which should after a time so destroy all moral sense of right and thought of responsibility, that the very foundation of morality is actually so changed that the person becomes as it were naturally and habitually the child and representative of falsehood. These are facts which were not known twenty years ago, and which must in the end tell largely, as they are made known, in the promotion of our cause." (P. 20.)

We give one more testimony from this scientific field. The late Prof. Miller, in his "Alcohol: its Place and Power," remarks:

"The well-ascertained effect of alcohol, when taken in any considerable quantity, is to stimulate one element of the intellect—the imagination; to impair the power of control; to pervert and degrade the moral nature; to excite and intensify that

which in the passions and desires, is sensual. In a larger dose, the intellect is thoroughly perverted; the will and the moral nature are extinct, or almost so; and that which is animal in emotion, towers in the ascendant. With a larger dose still, the distorted remnant of intellect may hardly be recognized, while the base and brutal reigns paramount. The evil desire of lust or revenge often remains, while the paralyzed body refuses to minister to its gratification. A pitiable spectacle indeed! Verily it is no stretch of language to say that drunkenness places man on a level with the brute! The language falls short of truth. He digs beneath that deep a lower deep, and in this the brutified man lies down and wallows.*

"Such are undeniably the effects of alcohol in considerable and large doses. Taken in smaller quantity, the effects are less marked, but have still the same tendency. There is moral, as well as mental loss; injury as to what the man is, with serious peril as to what he ought to be. Moreover, let it be remembered that the effect intensifies by frequent repetition, and that no dose of alcohol, however small, can be taken without acting on the brain, and consequently, we believe, on the mind, more or less.

"The ultimate result of such actings, we have seen to be, in extreme cases, delirium, fatuity, insanity; mental disease. In the more protracted cases, intellectual perversion, animal ascendancy, moral abasement; mental degradation and decay.†

"A man begins fairly, and continues respectable for a time. At first his indulgences are only convivial, and within moderate bounds. These bounds, however, are by-and-by transgressed—

* "A dram drinker! Faugh, faugh!" says Christopher North. "Look over, lean over that still, where a pig lies wallowing in the mire, and a voice, faint and feeble, and far off, as if it came from some dim and remote world within your lost soul, will cry, that of the two beasts, that bristly one, agrunt in sensual sleep, with its snout snoring across the husk-trough, is, as a physical, moral, and intellectual being, superior to you, dram-drinker, drunkard, dotard, and self-doomed."

† "The habit of using any intoxicating liquor," says the Rev. Dr. Leonard Woods, the great American divine, "tends to inflame all that is depraved and earthly, and to extinguish all that is spiritual and holy. It is a poison to the soul, as really as to the body." It is a truth, though from the mouth of Mohammed, that alcohol is a "mother of sins."

once and again. And after no long time, it too frequently happens, that the love of and dependence on the unnatural stimulus have become too strong to wait for the social opportunity and social restraint. The drink is taken for its own sake, and secretly. The power of the drag is gone; and the downward movement is precipitate." (Pp. 186-189.)

With respect to this downward course, this demoralization, commonly supposed to denote the distinction between so-called moderate and excessive drinking, one startling fact stares us in the face; and that is, that no man, whether he treats the subject theoretically, or speaks from his experience, can point to the day or hour when this fancied Rubicon between a moderate effect and an immoderate effect of alcohol, was passed.

It is not in the range of human possibility so to analyze the effects of drinking as to say that "this particular result is due wholly to the last glass taken, and that in no sense was the foundation for it laid, or the tendency started, in the first glass; this thing was possible only to excessive use, and wholly impossible to moderate use." The fact is that the whole history of the drink system is a history of an incessant assault on morality and virtue, and that the letting down of the tone and authority of the moral faculties is manifest in every stage of its progress. It is by no means a history of safety and virtue up to certain limits of indulgence, and then a sudden letting down into hitherto unsuspected viciousness; but a course so sure and steady that often our first suspicion that a friend or neighbor is indulging in the use of the intoxicant, is, not in the flushed face, the detected alcoholic fumes of the breath, or unsteadiness of gait or motion; but in the carelessness, irregularity and neglect of his business, his disregard of his word, the obscurity of his conversation, and the sensual leer of his countenance.

Universally the saloon, the bar-room, the low groggery, all places, high-toned or low-toned, where intoxicants are

sold, are places where the nobler faculties of men are clouded, and the animalism of their nature is brought into prominence. The vile jest, or the indecent allusion, are the uniform accompaniments of the use to which these places are put. Lips, which mothers, wives, daughters, and sisters, believe to be clean and pure, are defiled with all uncleanness when the intoxicating bowl touches them. The angel of purity is banished by the "spirit of wine;" and vile thoughts leading on to the vilest deeds, opportunity for their commission is made easy, the saloon being often, in a literal sense, not only next door to the house that is "the way of hell, going down to the chambers of death," but also beneath the same roof, provided by the same inordinate cupidity that proffers the cup of poison.

II. The appalling evil of the Drink System, is still further manifest when we consider its effects upon the family. Of all the influences to which humanity is subject, none are more powerful, either for good or for evil, than those which are exerted in our homes. A pure and happy home is the most fitting symbol of the virtue and joy which we associate with the idea of heaven; and hell can have no more expressive type than is presented in a home of sin and misery. Happily for us, the great majority of human homes are of such a character as to justify the sympathetic response of men of all climes and tongues, to the simple song of "Home, sweet home! there is no place like home!" and to call forth the chorus of millions:

"The dearest spot of earth to me,
Is home, sweet home."

But in too many instances, alas! home is no place of rest and peace, and the remembrance of it causes shuddering and sorrow. And among the causes of such unhappiness, none are more active and certain than intemperance. In a drunkard's home, says an unknown writer, you will find

“crimination and re-crimination; scolding, swearing; woe and weeping; red eyes and black eyes; broken heads and broken hearts; cold and no fire; hunger and no food; children but no comforts; lying, straying, stealing; sickness and no sympathy; debt and no credit; disease, death, the grave, and no hope beyond.”

When we consider that in our own land, and in all other lands cursed by the Drink System, there are thousands of such homes, whole neighborhoods and streets made up of them, scenes of degradation and misery nowhere else surpassed, we are confronted by that which ought to make us hurl all the powers that we possess, of whatever sort, against an infamy so disastrous and damning.

“There are,” says Mr. Buxton, the English brewer, before quoted, “at this moment half a million homes in the United Kingdom, where happiness is never felt, owing to this cause alone; where the wives are broken-hearted, and the children are brought up in misery. For the children what hope is there, amid ceaseless scenes of quarrelling, cursing, and blows, when, as Cassio says, ‘It hath pleased the devil drunkenness to give place to the devil wrath,’ and the two devils together have driven from the house all that peace and sweetness, which should be the moral atmosphere of the young.”

If we look at this phase of the evil more in detail, the hideousness of its particular incidents may rouse us to an apprehension of the monstrosity of the evil as a whole.

(a). One of the most appalling in the details of the domestic evils of drinking, is the sad wreck which it makes of the hopes of women. There are few who have passed on in life till their years are reckoned by the score, who cannot recall one or more among their female acquaintances, who, reared in the arms of parental tenderness, have gone forth cheered by the grandest hopes, and with prospects full of promise, to become a wife; and has found every hope blasted, every promise annulled, by the intemperate habits of the man to whom the purest and the deepest love had

been given. Said the late Dr. Holland, in one of his latest utterances in "Scribner's Monthly Magazine :"

"The appetite for strong drink in man has spoiled the life of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more sorrow, shame and hardship—than any other evil that lives. The country numbers ten, nay hundreds of thousands of women who are widows to-day, and sit in the hopeless weeds, because their husbands have been slain by strong drink. There are hundreds of thousands of homes scattered over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love love wine better than they do the women they have sworn to love. There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows and horrors of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached in this world at least. The shame, the indignation, the sorrow, and the sense of disgrace for herself and her children, the poverty, and not unfrequently the beggary, the fear and the fact of violence, the lingering, life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine and engage unitedly to oppose it everywhere as the worst enemy of their sex."

And what an affecting instance is that recorded in the "Memoir of Gov. George N. Briggs :"

"Years ago, at a certain town meeting in Pennsylvania, the question came up whether any persons should be licensed to sell rum. The clergyman, the deacon, the physician, strange as it may appear, all favored it. One man only spoke against it, because of the mischief it did. The question was about to be put, when there arose from one corner of the room a miserable woman. She was thinly clad, and her appearance indicated the

utmost wretchedness, and ~~that~~ her mortal career was almost closed. After a moment's silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.

“‘Yes!’ she said, ‘look upon me, and then hear me. All that the last speaker has said relative to moderate drinking as being the father of drunkenness, is true. All practice, all experience, declares its truth. All drinking of alcoholic poison, as a beverage, in health, is excess. Look upon me! You all know me, or once did. You all knew that I was once the mistress of the best farm in the town; you all know, too, I had one of the best—the most devoted of husbands. You all know I had fine, noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they lie in a row, side by side, in yonder churchyard; all—every one of them filling a drunkard’s grave! They were all taught to believe that moderate drinking was safe—that excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you (pointing with her shred of a finger to the minister, deacon, and doctor), as authority. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and its prospects, with dismay and horror. I felt that we were all to be overwhelmed in one common ruin. I tried to ward off the blow; I tried to break the spell, the delusive spell, in which the idea of the benefits of modern drinking had involved my husband and sons. I begged, I prayed; but the odds were against me.

“The minister said the poison that was destroying my husband and boys was a creature of God; the deacon who sits under the pulpit there, and took our farm to pay his rum bills, sold them the poison; the doctor said a little was good, and that excess only ought to be avoided. My poor husband and my dear boys fell into the snare, and they could not escape: and, one after another, were conveyed to the sorrowful grave of the drunkard. Now look at me again. You probably see me for the last time. My sands have almost run. I have dragged my exhausted frame from my present home—your poor house—to warn you all; to warn you, deacon! to warn you, false teacher of God’s word!’ And with her arms flung high, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed, ‘I shall soon stand before the

judgment seat of God. I shall meet you there, you false guides, and be a witness against you all!’

“The miserable woman vanished. A dead silence pervaded the assembly; the minister, the deacon, and the physician hung their heads: and when the president of the meeting put the question, ‘Shall any licenses be granted for the sale of spirituous liquors?’ the unanimous response was, ‘No!’”

John B. Gough relates the following:

“I was once asked to go and see a drunkard—the worst, they said, in the whole town. I said, ‘You have no right to ask me to go and see him unless he wishes to see me; if he comes to me I will see him; or if he wishes me to go to his house, I will go. If I went unbidden, he might say, ‘Who told you I was a drunkard? Mind your own business and I will mind mine; wait until I send for you.’ I have no more right to go into that poor man’s house, than into that splendid mansion. The servants would turn me out there; and the working man has as much pride as any other man.’ ‘But,’ it was replied, ‘the man beat a little girl fourteen years of age (and she will carry the marks to her grave) because she went to bed before he went home.’ ‘I do not want,’ I said, ‘to go to such a man.’ ‘But, his wife is very ill with a bilious fever, and the doctor thinks she cannot get over it; the man has not been drinking for some days, and if you could see him now, I believe you might do him some good.’

“Under these circumstances, I said I would go, and I went accordingly, and tried to make some excuse for calling. When he came to the door he knew me. ‘Mr. Gough?’ he said. ‘Yes,’ said I; ‘will you give me a tumbler of water, if you please?’ ‘O yes, won’t you walk in?’ I then walked in, and I sat on one side of the table, and he the other. Two little children were playing in the room; and a door was half opened, which led into another room where the wife was lying ill.

“I began to talk to the man about everything I could think of but temperance; about trade, the crops, railroads, till I got on to drink; then he headed me off. I began again, and talked about the badness of the roads, travelling, business, drink; he headed me off again. I fancied I saw a malicious smile in his eyes, as much as to say, ‘Young man, you are not up to your business yet;’ and I thought I must give it up. Providentially, I thought of the children, and I said, ‘Pretty looking children those, sir.’ ‘Yes, sir,’ said he, ‘they are pretty good children.’

'And you love your children, don't you?' 'Bless the children,' said he, 'to be sure I do.' 'And you would do anything in the world to benefit them, wouldn't you?' I asked.

"Then he looked as if he expected something else were coming; but he said, 'Yes, to be sure, I ought to be willing to benefit my children.' 'Well,' I said, 'I am going to ask you a plain, simple question; don't be angry with me: suppose you never drank any more liquor as long as you lived, don't you think those children would be better off?' 'Well,' he said, apparently puzzled, 'I own you have got me this time; the children would be better off, if I were to quit drink.' 'And you have a good wife, haven't you?' I inquired. 'Yes, she is as good a wife as ever a man had.' 'And you love your wife?' 'To be sure I do.' 'And would do anything to please her?' 'Well, I ought to.' 'Now,' said I, 'suppose you should sign the pledge, would that please her?' 'By thunder, I guess it would; I couldn't do a thing that would please her like that. If I signed the pledge, I believe my old woman would be about her business in two weeks.' 'Then you will do it, won't you?' 'I guess I will,' and he at once spread out the paper, squared his yards, and wrote his name.

"The children had been listening with eyes wide open, looking like little saucers, as we were talking about temperance. One said to the other, 'Father has signed the pledge.' 'Oh!' cried the other, astonished, 'I will go and tell mother,' and away she ran. The mother, when she heard it, called out, 'Luke, Luke, come in here.' The man went in and took me with him. The wife's face was ghastly pale, the eyes large, and sunk in the sockets; with her long thin fingers, she gripped my hand, and with the other took the hand of her husband; and her face, sharp as it was, looked radiant in the light that seemed to bathe it, coming from the throne of everlasting love. She then told me what a good husband she had: 'Luke,' she said, 'is a kind husband, and a good father; he takes care of the family, and is very kind to them; but the drink, you know, sometimes makes a little difficulty.'

"Oh! that little difficulty! God only and the crushed drunkard's wife know what it is. The man shook like a leaf; then tearing down his wife's night-dress, he said, 'Look at that!' On her white shoulders was a bad looking mark. Again, he said, 'Look at that!' and I saw a bruise on her neck, which made my flesh creep. 'Three days before she was taken sick,' he said, 'I struck her. God forgive me! She has been telling

you that she has got a good husband. Am I? Am I a good husband? Look at that! God Almighty forgive me!' He bowed over that woman and I never saw a man cry so in my life; it seemed as if he had gone into convulsions. 'Don't cry, Luke,' sobbed his wife, 'don't, please don't; you would not have struck me if it hadn't been for the drink; now you have signed the pledge, we shall all be happy again. Don't cry.'"

Such incidents might be repeated indefinitely; they lie so near to every one's hand. Nor are they, as to the brutality which they reveal, confined to the homes of the poor. They are manifest, also, in the abodes of affluence. Hon. Edward Everett is quoted as having once said:

"A wealthy man may have self-control enough to keep out of jail. He may fill what is called a genteel position in society, and yet he may be the very tyrant of his household; never pleased, never soothed, never gratified, when the utmost has been done by everybody to gratify him; often turbulent and outrageous, sometimes cruel; the terror of those he is bound to protect, the shame of those who would love him if they could. A creature of this sort does not take refuge in a poorhouse, or drive his family to it; but the coarsest and hardest crust broken within its walls is a dainty, compared with the luxuries of his cheeless table." *

Mr. A. M. Powell, in his recently published pamphlet on "The Beer Question," quotes from the Boston "Congregationalist":

"We know a man who for twelve years has never used any liquor save beer. He comes home from his elegant store, behind his handsome pair of horses, and makes his home a terror. He runs after his wife with an axe, and makes a beast of himself in a thousand ways." It adds also: "We know of another man who uses only beer, who has beaten his wife so as to make her helpless for days, was dead-drunk on beer when the neighbors helped bury his infant son, and has repeatedly knocked and beaten his girl of eight and boy of five."

Men high in position as well as rich in this world's

* "Fifty Years History of the Temperance Cause," p. 171.

goods, who are affable, and sometimes deemed grand in society, are also, by reason of drink, brutes in their homes. Some of our newspapers gave all the loathsome details of the evidence produced in a recent trial for divorce, in which the defendant was once a judge in the courts of a western State, subsequently a United States Senator, and more recently a representative of the United States in a foreign government. The testimony shows that the chief cause of the domestic misery and shame in this unhappy home, was the use of intoxicants on the part of the distinguished citizen. The wife alleges that his inebriated condition led him to great cruelties, and her mother testifies that when on a visit to her daughter's home, she was knocked down by the infuriated husband, and left prostrate on the floor; that the husband and his sons were often drunk, and that "fighting between them was an every-day occurrence."

(b). One of the most distressing features in the drink curse, is the growing prevalence of intemperance among women.

Mrs. Susannah Evans Peck, in a paper on "Drinking Among Women and in Families," read to the International Temperance Conference, in Philadelphia, in 1876, said on this subject :

"The assertion that drunkenness prevails to an alarming extent among women, is usually repelled with horror, and the cry of falsity and exaggeration for a time throws the temperance work and workers into disrepute. But observation and practical experience in the temperance field will carry conviction of the fact; and it is certainly the duty of every one to examine candidly the evidence presented, and accept such as can be substantiated, however humiliating or distasteful.

"In the early days of the Crusade, after an urgent appeal to our brothers in a crowded assembly, in behalf of total abstinence, we were met with the startling question: 'Why do you always address men? There is a saloon, not two blocks from

here, kept and patronized entirely by women.' Twice was the remark made in our hearing, by persons of a social position, which gave them opportunities for knowledge. 'Half the ladies of wealth and fashion in New York City are unable to receive their friends after lunch.' The repetition of the expression led us to inquire into the matter, and though we are constrained to believe this an over-statement, we are assured by physicians that it approximates the truth.

"That inebriety among women is very common in all classes of society, is beyond doubt, but yet it is not obvious, for several reasons. The quantity of liquor taken may not be great; for it takes far less usually to intoxicate a woman than a man. The woman, when she perceives the effect of the poison draught, may retire to her couch and sleep it off; and if disease is induced by its habitual use, there are numerous technical terms and names under which the true nature of her malady may be disguised.

"Nor are the victims of this sin alone to be found, as many suppose, among the dwellers in the tenement houses and purlieus of the city. We discover them among the educated and cultured, amid all the appliances of wealth. It is by no means an unusual occurrence to see ladies intoxicated in the streets and stores, sometimes with the pitiable addition to the scene, of a little child, trying, with manifest distress, to get the sick mamma to a place of safety. We have but to live a while in our fashionable boarding-houses and hotels, and we shall find facts enough to corroborate the statement we have advanced. The keepers of our popular restaurants declare that they cannot maintain their business if they do not provide liquors for their lady customers. Even school-girls must have a stimulant with their noon-day repast; and a private governess affirms that she can do nothing with the little pupils after lunch. Numerous and most thrilling incidents could be given and verified to confirm these statements; but similar cases are manifest to every one who has an eye open to observe.

"That these habits prevail more in city than in country, is also apparent. Our large cities present more inducements and more opportunities for the indulgence of this vitiated appetite. Life in the city is a perpetual whirl. Its excitements exhaust, while the so-called claims of society press, and stimulants are resorted to as a necessity to keep up the nation's strength, for the busy round of duty at home and abroad. On the other hand, the daughters, unoccupied except with selfish pleasure, complain

of ennui and depression, which useful work would wholly dispel, and eagerly accept the cordial or tonic.

"The agreeable remedy in both cases is repeated as the symptoms return, until the appetite is confirmed, and Satan has wound around his victim the iron chain of habit. Then follows the rapid deterioration of body, mind, and soul, and ere long the sad finale. By solitary confinement in her own house, commitment to a lunatic or inebriate asylum, the victim is secured from public exposure, and at length the grave hides all. 'I have a relative,' said a lady, not long since, 'who is never accessible to her friends. They believe her to be a suffering invalid, but no one suspects the truth, which I know to be confirmed drunkenness.'

"Said a physician's wife: 'I have lately come by accident into possession of facts in regard to a patient of my husband. She is a lady of wealth, with a lovely family, and her husband and children are driven almost to distraction by her habitual inebriety. It will result in the breaking up of that home. 'What shall I do with her, doctor?' asks an agonized father, as he points to his beautiful and accomplished daughter, dead drunk upon her couch. 'Send her to some institution where she will be watched and restrained,' is the reply; and there, as an invalid, few of their numerous friends suspecting the truth, she is placed.

"The development of such facts has led us to inquire into the causes of this alarming evil, and we conclude that the very general use of alcoholic restoratives, in cases of debility or acute pain, to which women are liable, or by mothers during the infancy of their children, and the employment of wines and brandies on the table and in the kitchen, are the most prominent.

"When wine is a portion of the daily dinner, mother and daughter are both expected to partake, and, though it may be for a time in moderation, circumstances will arise to make an increased draught seem needful, and the result is inevitable. 'You are not as well as usual, wife, to-day; you must drink a glass of champagne.'

"The glass is quaffed, and a second, and before the repast is concluded the stimulant has taken effect, and the lady is excited and flighty. A walk on the veranda in the cooling air is not sufficient to dissipate the influence, and the mortified husband has to lead his disabled companion to the lounge in the shaded apartment, and leave her to sleep off the effects of the liquor.

Drunken ladies! Alas! alas! were the front walls of the brown stone houses in the city, or the elegant cottages in the country, and at the seaside, removed, what sights, revolting to the moral sense of every true-hearted woman, would be revealed!" *

In an issue of the "New York Express," November, 1879, appeared the following:

"There have been a lamentable number of cases of female drunkenness brought before the courts lately. The last is that of the mother of five children, who during the past two years has led such a life of intoxication that it is doubtful if she ever returns from the island, where she was sent, such a wreck had she become. There was no excuse for her. Her husband was kind, sober, and industrious. He provided for her a humble but comfortable home, and she had everything to make her happy. But the inordinate passion of drink took possession of her, and she sank to the lowest depths of social degradation. There is no doubt that the love of liquor was with her a disease, as it is with many others. It would seem that physicians, knowing the existence of such a disease, would have succeeded in finding an antidote; but, thus far, all their efforts appear to be fruitless. Habitual intoxication is about the one disease that has eluded the physician's skill, and yet it is a disease that has carried in its wake more misery, suffering and degradation than others more fatal."

A recent number of the "Chicago News," gives a painful account of the alarming prevalence of drunkenness among women in that city. It says:

"Among women in the highest walks of life in Chicago, liquor-drinking and drunkenness are fearfully common." It adds medical testimony as follows: "Dr. Duncan says that he could count twenty such cases, first and last, in his practice. He says that the women living in fashionable hotels and boarding-houses are in a shocking number inebriated. In many cases they have completely broken up their homes and gone headlong to ruin. . . . Dr. Lingley says that drunkenness in its very worst forms will be found in some of the very first families in the city."

During the winter of 1882, of two cases of divorce granted by the same county circuit court in Wisconsin, which created much local excitement, and not a little general interest, one was granted to an influential man, whose home was furnished with all that lavish expenditure of money could obtain, on the ground that his wife's unfortunate and uncontrollable fondness for drink made his life unendurable, and set an example for his sons, now approaching manhood, which was pernicious in the extreme.

Of the great number of women who applied for admission to the inebriate asylum at Binghampton, N. Y., it is said that nearly two thousand were the daughters of rich men.

What is true here of the extent of drinking among women, is also true abroad. Dr. Forbes Winslow said to the Parliamentary Select Committee on Habitual Drunkards: "I know numbers of ladies moving in good society who are never sober, and are often brought home by the police." †

"Quite recently," says Rev. James Smith, M. A., in his "Temperance Reformation and its Claims upon the Christian Church," "a woman was brought up on a Thursday morning before the Police Court, Edinburgh, charged with being drunk, and incapable of taking care of her child. She had left her husband's house on Monday morning, well clothed, with the child—eleven months old—well clothed too; when found by the police, the child was absolutely naked, and the mother almost in the same condition. A boy in Manchester, having from his own earnings, deposited a few shillings in the Savings Bank, his drunken mother became aware of the fact, and demanded that the money should be given up to her. In vain the boy pleaded that it might be allowed to remain, and reproaching his mother with having forced his sister to be a harlot, and tried to ruin himself, he turned away, muttering: 'It's no use trying to be good.'" (P. 51.)

The neglect and abuse of children by drunken fathers

* "Fifty Years History," p. 143.

† "Christendom and the Drink Curse," p. 57.

and mothers, is frequent and appalling. In an article on "Our Canal Population," published in the "Fortnightly Review," February, 1875, many such instances are noted. "Parents," the writer says, "will give their children as much liquor as they like to drink, and if they are unwilling to take it, are sometimes known to force it upon them, out of pure mischief and wickedness." The writer describes a scene which he witnessed, where a child not four years of age was made drunk by its parents, who, while the helpless little one was tumbling about, enjoyed the disgusting scene with boisterous shouts and laughter.

To such an extent does this evil prevail, that societies for the Prevention of Cruelty to Children have been formed in all our large cities (thirty-one in all in the United States), and the uniform testimony of the managers is, that rum is at the bottom of much of the suffering of these defenceless ones. The Society in New York, in their Third Annual Report, 1878, received and attended to over a thousand complaints. "Many of the cases," they say, "were extremely brutal, and in others children have been rescued from the most degraded and vicious surroundings, and placed where, at least, there is hope that they will become useful members of society, and not be left to recruit the ranks of the criminal classes. Encouraging reports have been received in regard to many of these children."

It is added: "The cause of more than two-thirds of the suffering found, has been directly traced to the excessive use of liquor, which is also the cause of much of the cruelty reported in these pages."

The Philadelphia Society, gives in its Fifth Annual Report a detailed statement of its doings for the year 1881, and a summary of its work during the five years of its existence. On the whole it has interposed to rescue from abuse of parents, guardians, and others, upwards of seven

thousand children, and has removed two thousand two hundred and ninety-three from dissolute and cruel parents. "Fully ninety per cent," it says, "of all the complaints, are traceable directly to the use of spirituous liquors."

The Massachusetts Society reports the number of new cases in 1880, as being 354, involving 648 children; of which 209 had intemperate fathers, and 160 had intemperate mothers. In 1881, the new cases were 712; number of children involved, 1,350; having intemperate fathers, 641; intemperate mothers, 594. The General Agent, in his report for 1881, says:

"Those who are familiar with the dependent classes will not be surprised to learn that our records show that the larger part of the cases brought to our notice, have their origin in the use and abuse of intoxicating drinks. But it will be a cause of surprise to many to know how often the intemperance is on the part of the mothers. And yet, we believe, if all the facts were known in regard to both parents, the statistics would show a greater number than now appears. In many cases the drinking habit has not been carried so far as to become apparent outside their own home, and yet has so far affected them as to prevent the exhibition of true parental love, and induced them to fall into habits of neglect, if not into absolute abuse. But, notwithstanding the brutality of these degraded parents, when we have taken their children from them under the law, they make touching appeals for their restoration, and shed as many tears as other parents. We are forced to believe that the affection still exists, but that when intoxicants obtain the mastery, the lower nature is temporarily in the ascendant, and the heart loses its power.

"The evil is not confined to the parents. Children are used as messengers to procure the intoxicants, and they often partake before and after they reach their homes, and, by their familiarity with it, acquire the habit of drinking. In one case, this season, we found three children, under seven years of age, intoxicated, while the mother was lying drunk in the room."

Rev. Dr. Wakely, in his "American Temperance Cyclopædia," copies from the Dover (N. H.) "Morning Star,"

the following sad account of the untimely death of a lad, driven out of the world by the cruelty of a drunken father :

“ Departed this life in Hamburgh, N. Y., John Orte, aged thirteen years. The circumstances of his death were as follows: A little past mid-day the unfortunate boy obtained a rope, on the end of which was a ring, which he endeavored to conceal, and immediately hastened to a wood a short distance from his father's house. But in spite of all his efforts, he was observed by some of his unsuspecting little brothers and sisters, who followed him to the fatal spot. He then climbed a small tree, and, after waiting some time, made a small noose by passing the end of the rope through the ring, which he put on his neck. He then fastened the rope to the tree, and jumped off, and in a moment was in eternity! His little sister, being under the tree, shrieked aloud, saying her brother John had fallen. This brought to the spot his mother and some of the other children, when a scene of sorrow and lamentation took place, which can be better imagined than described.

“ This child was led to the perpetration of the rash and wicked deed by the cruel treatment received from a drunken father, who was at that time almost dead-drunk at a neighboring grog-shop. Some hours afterwards, with much urging and assistance, he was got home; but being in liquor, his presence only augmented the grief of his afflicted family. When under the influence of ardent spirits, he was often known to vent his madness on poor John; and on the morning of that day, before leaving home for the grog-shop, without any provocation, he threatened him with a severe whipping. John was a bright and active lad, had the name of being virtuous, and was the main support of the family. Frequently, after having labored hard to obtain the means of support for his poor mother and her children, his drunken father would expend his earnings for rum. The deceased was often heard to say it would be better for him to die than live, that he had rather die than stay here, etc., always assigning as a reason, the cruel treatment of his father.”

In view of these sad facts, what can be expected in the drunkard's family except that which all are compelled to note, the utter decay of purity, union of heart and purpose, morality and piety, and every variety of physical and

spiritual prosperity. Truly, the signs of destitution and want hung out by the unthriftiness of such abodes, are but faint indications of the greater demoralization existing in all the higher faculties of their inhabitants.

(c). One other consideration showing the inevitable connection between drinking and domestic wretchedness, must be mentioned here; and ought to be most seriously pondered and heeded, since it is based on what, in spite of all efforts of philanthropy, and all schemes for the adjustments of labor and capital, has but little prospect of material change. Governor Tilden, in his letter to the Democratic National Convention, accepting its nomination for the Presidency, thus called attention to the fact we desire to emphasize: "Even in prosperous times, the daily wants of industrious communities press closely upon their daily earnings. The margin of possible national saving is, at best, a small per cent. of national earnings." This is true the world over, and in some portions of it, it is an ever increasing wonder to us how the people possibly subsist on what they receive for their labor.

Jules Simon says of Paris, that

"1,700 francs (\$328.10) is the lowest sum a working man can subsist upon a year with a family of two children. He further states that actually 500,000 working people of Paris, earn per annum:

35,000.....	1,600	francs each.
60,000.....	1,400	" "
44,000.....	1,150	" "
160,000.....	450	" "

The remaining make even less."

In Prussia, "in 1874, the tax roll proved that 58.5 per cent. of the population earned individually less than \$100 per annum, and 34.1 per cent. less than \$150.

"The tax roll of England betrays the same sad condition of the people there. In 1865, of a population of 24,127,013, only 332,431

were taxed on incomes, while the rest of the nation struggled with poverty, their incomes falling below three hundred dollars per annum.*

In the United States there is a decided improvement on this; but even here the sum received for wages is small enough to fully justify Governor Tilden's statement. Take the fact in Massachusetts as an example, which is doubtless a fair specimen of the facts in the country at large; above, rather than below, the common average. In the Sixth Annual Report of the "Massachusetts Bureau of Statistics of Labor," for 1875, the following conclusions are established from carefully collected and tabulated returns:

"*First.* That in the majority of cases, workingmen in this Commonwealth do not support their families by their individual earnings alone.

"*Third.* That fathers rely, or are forced to depend, upon their children, for from one-quarter to one-third of the entire family earnings.

"*Fourth.* That children under fifteen years of age, supply, by their labor, from one-eighth to one-sixth of the total family earnings.

"*Fifth.* That more than one-half of the families save money; less than one-tenth are in debt, and the remainder make both ends meet.

"*Sixth.* That without children's assistance, other things remaining equal, the majority of families would be in poverty or debt

"*Ninth.* That the average saving is about three per cent. of the earnings."

In the Report for 1876, tabulated returns are given from about 50,000 workmen, obtained by aid of the decennial State census of the preceding year. These show "that the average annual income derived from usual daily wages, other earnings, earnings of wife and children, and garden-crops, was \$534 99. The average annual cost of living was \$488 06. This leaves a possible saving of \$46 03

* Royce. "Deterioration and Race Education," pp. 54, 55.

yearly, or 8 per cent " As accounting for the difference in per cent. of saving from that reported the previous year, the Report says : " The returns from 1875 were entirely from married men, having families dependent upon them, while the returns of 1876 are, in a great many instances, from single men. This fact may account, in part, for the increase in percentage of possible surplus or saving."

If the surplus is put at the maximum, it must be evident that the margin is an exceedingly narrow one out of which to provide for sickness or other unavoidable expense ; and that without sadly interfering with domestic comfort and the necessary supply for daily demand, nothing can possibly be afforded for indulgence in intoxicants. Hence the inevitable result. Where rum comes in the necessities of life go out, and destitution and wretchedness are unavoidable. For not only does the drunkard drink up his surplus earnings, but his self-imposed inability to labor, diminishes his wages, so that his personal loss is a double one, while that of his family is incalculable.

III. That the Drink System is subversive of morality and social order, is further manifest in its effects upon communities, in hindrance to morals, religion, education, industry, agriculture, mechanics, peace, and prosperity. How can it be otherwise when we note its effects on the individual and in the family ? These furnish the units from which we make up all communities ; and of necessity the latter will partake of the characteristics of the former. Just in proportion as the man or the family is immoral, irreligious, ignorant, idle, riotous, and unsuccessful in securing plenty or peace, will the community of which he and they form a part, be involved in a general demoralization.

Not only does the drunkard lower the moral tone of a community because he is a part of that community, but also because intemperance is too often regarded as a venial slip or fault, to be pitied, perhaps, but seldom to be blamed.

The conscience of the community becomes blinded to its great enormity; the habitual drinking is regarded as a subject for mirth, jesting, or indifference, rather than of sorrow and reproof; no guilt seems to attach to it; no help to be needed in order to overcome it; no responsibility for its continuance, other than that vague sense of a general responsibility somewhere, but which is too vague and too general, to rouse any one to duty.

The same is true of its influence on religion. So many who consider themselves the custodians of the religious institutions and interests of a community, are either occasional drinkers, or in some way directly or indirectly interested by social, business, or political interests, with drinkers or vendors, or both, that while gross drunkenness may be considered a nuisance, it is seldom regarded as a sin; and fashionable sipping, or so-called moderate indulgences, are looked upon as but assertions of a manly independence against the weakness implied in total abstinence, to rebuke which as dangerous, savors of fanaticism and inexcusable meddling with what does not concern us. So powerfully has this evil affected and demoralized the church, that in many places temperance work is most severely antagonized by religious organizations, or, where opposition is absent a repellant indifference is too often manifest. Further on in these pages we shall have occasion to notice the effects of intemperance on religion in other directions and phases; but the above is no exaggerated view of the effect as seen so often, and so sadly.

Education, now the theme of so many discussions and experiments, is not only sadly crippled and restricted in its most profitable scope, as we shall have occasion to show under another heading, but is, even in its incomplete phases, prevented, by intemperance, from becoming universal. The freest public schools are not accessible to the drunkard's children, for they almost invariably have no

decent clothing, in which to attend them; or where, in spite of these hindrances, a partial or limited attendance occurs, they are too often taken away to be put to labor, at so early an age, that little or no instruction has been imparted to them. And even where such instruction as our public schools afford, is received by such children, its effects are too often wholly lost upon them, or become basely used, by their surroundings at home; the poverty, starvation, brutality, and ill-treatment which they there witness and endure, almost wholly neutralizing the humane influences of the school-room; so that they grow up, if not as ignorant as they would have been without schools, yet quite as vicious and depraved. There are, it is conceded, some notably grand exceptions, but as a rule, as our police and prison records attest, a drunkard's child is merely educated to smartness, the home influences turning the sharpened wits to immoral and criminal uses.

(a). The industrial interests of a community suffer, in all their branches, from the effects of intemperance. A first-class workman given to drink, cannot retain his place at a labor requiring care and regularity, and so is driven by his vice to poorer workshops, at greatly reduced wages, till at last he is incapable of laboring anywhere, or unwilling to work at all. And then, he not only becomes a direct tax on sober workmen, but in so far as he associates with them, a hindrance to their labor.

As early as 1607, laws of great severity were passed, for restraining the sale of intoxicating drinks, in England. The preamble to one of the earliest (4th Jac. i. c. 5,) recites that drunkenness "tends to the overthrow of many good arts and manual trades, the disabling of divers workmen, and the impoverishing of many good subjects." At about the same time, Lord Bacon announced as the solemn conviction of a judgment matured by long experience and extensive observation, that "all the crimes on the

earth do not destroy so many of the human race, nor alienate so much property as drunkenness." This, be it remembered, was at least half a century before the use of distilled spirits became general, when all the drunkenness of England proceeded from the use of beer and wine. What a fearful increase ardent spirits have caused !

The more our industries are systematized—and the simultaneous action of many hands is needed in producing a finished article,—as is the present tendency in all manufactures and trades, the more embarrassing and disastrous to trade are all delays and inefficient work, occasioned by intemperance. Oliver Ames & Sons, of North Easton, Mass., one of the largest shovel manufacturers in the world, give the following testimony on this point :

"We find, on comparing our production in May and June of this year (1868), with that of the corresponding months of last year (1867), that in 1867, with 375 men, we produced eight per cent. more goods than we did in the same months in 1868 with 400 men. We attribute this large falling off to the repeal of the prohibitory law, and the great increase in the use of intoxicating liquors among our men in consequence."

That the prosperity of a community is diminished, and its peace disturbed, by drunkenness, is obvious enough to all who know,—as who does not ?—that waste and rioting are certain accompaniments of drinking. Heavy taxes must be borne, and intolerable nuisances endured in every place where intemperance is known. Estates depreciated in value, and neighborhoods cursed by rum, are shunned ; parents avoid the possibility of the association of their children with the children of the drunken, and where it is possible, locate at a remote distance from them ; while noise, rioting, fightings and destruction, are sure indications of a neighborhood of drunkards.

(b). But it is not simply because there is drinking that a community is cursed with the evils just enumerated.

There is included in the Drink System from which these ills proceed, the manufacture and sale, as well as the use, of these poisonous compounds. The traffic is a villanous one, and only vile results flow from it. It demoralizes and imbrutes all who are engaged in it ; and drunkenness being an acknowledged evil, requiring the intervention of the law for its regulation and restriction, the makers and vendors of the means to drunkenness, cannot escape the charge of immorality and irreligion ; of promoting ignorance, idleness, destitution and shame ; of perverting the fruits of the earth, destroying the sanctities of home, diminishing the value of property, and cursing the community with insecurity and shame. Look at some of the constantly recurring evidences of the truth of this indictment.

A whiskey ring for several years so protected the distillers from government molestation, by accepting bribes not to enforce the collection of the tax on distilleries, that it became evident that this ring must be broken, or the revenue department could not be sustained. In 1867, the whiskey revenue ought to have yielded to the treasury over \$200,000,000, of which, not quite \$26,000,000 was paid. To prevent this drain and cheat, Congress passed such stringent rules, as to degrade every distiller in the land, and strike his business from the list of honest trades. All large distilleries are by this law placed in charge of a government detective, called a "storekeeper," who holds the keys of each receiving vat, and who is paid therefor, by the man whom he is set to watch. Who, with the least self-respect, would consent to continue in a trade thus singled out from all others in the United States, and branded with infamy ! Yet there are hundreds of men growing rich in this country, out of a business thus suspected and watched.

But in spite of all this care and vigilance, a vast amount of illicit distilling is carried on, involving in the attempts

at its suppression, great expense, and frequent loss of life.

The National House of Representatives having, by resolution, called for all evidence on file in the Internal Revenue office from official sources, "going to show the true state of affairs, touching the enforcement of the Internal Revenue Laws in North-east Georgia, and tending to explain the necessity for the employment of armed men at the instance of the Internal Revenue Bureau," the Secretary of the Treasury, March 16th, 1880, laid before Congress such reports, letters, and dispatches, on file, from officers engaged in the revenue service, and a letter from the Commissioner of Internal Revenue.

By order of the House, these papers, making a volume of 211 pages, were published. They show that from June 30th, 1876, to February 1st, 1880, there were 3,043 illicit whiskey stills seized; 6,153 persons arrested; 25 officers and employés killed, and 49 wounded. "It is observable," says the Commissioner, "in many quarters, that the better judgment of the people is asserting itself in favor of law and order, and good men are becoming alarmed at the evil effects produced upon society by the uncontrolled manufacture and sale of whiskey."

It appears, however, that the penalty of such assertion is often a severe one. "Many worthy citizens," the commissioner says, "desirous of seeing the law enforced, and anxious to protect their sons from the illicit worm, have had their stock killed, their barns and houses burned, and have been bushwhacked by illicit distillers when suspected of giving information to the revenue officers."

In a statement to Congress, by the Secretary of the Treasury, concerning sundry recommendations by the commissioner, in 1879, that officer presented the following:

"Since March 1, 1877, in several of the districts of the Southern States, while operations for the suppression of illicit dis-

tillation were being vigorously prosecuted, many of the illicit distillers against whom warrants had been issued expressed an earnest desire to abandon their fraudulent practices, and by direction of the Attorney-General, with the approval of the Secretary of the Treasury, they were permitted to come into court, plead guilty, and have their sentences suspended during good behavior. Pleas of guilty, with suspension of sentence, have been taken as follows: In Georgia, 792; South Carolina, 378; North Carolina, 370; Alabama, 114; Tennessee, 427; total, 2,080."

He added that he believes "the number of pleas of guilty will reach nearly, if not quite 1,000 in Tennessee." Secretary Sherman, in his communication, made the following startling declaration:

"The efforts to suppress the illicit manufacture of spirits and tobacco demonstrate that in many of the districts this evil has become chronic, and that the laws cannot be enforced against offenders without the presence of an armed force adequate to overcome and persistently intimidate persons disposed to violate the law."

What better evidence could be offered that a desperate and unscrupulous power presides over the manufacture of whiskey! From the document submitted to Congress in March, 1880, the following is extracted, as showing that the people of the region where this nefarious business is carried on are taking alarm at its fearful effects.

The Grand Jury of Cherokee County, Ga., say: "There is a monster evil—the prime cause of all our troubles—against which we cannot, in form, present a general bill of indictment, and yet it produces directly, and is the moving cause of, nine-tenths of the crime in our county, and almost in the same proportion of all the suffering, distress, and want of our people. This monster, unnamed, is yet known of all men The presence of illicit distilleries in the county is seen, known, and felt by the effects on society. Whiskey, illicitly made, will be sold in the same way and to anybody. . . . The youth of the county ruined and murdered, and crime of every kind traceable to these horrible distilleries." The presentment

closes with an appeal to "protect society from the outrages of this terrible monster."

The Grand Jury of Forsyth County, Georgia, say, in a late presentment to the Court:

"We are satisfied that wickedness and lawlessness are on the increase in our county, such as dealing in spirituous liquors, riots, and in general disregard for law and morality. . . . We furthermore insist upon the magistrates and notaries public to issue warrants against all peddling wagons which pass through our county dealing out spirituous liquors, to the annoyance of the peaceful citizens, and to the injury of the youth of our county, and against all dealers of spirituous liquors, and violators of law and peace, and that due punishment be inflicted upon each according to the magnitude of the crime." Their presentment concludes with the following appeal: "Fellow-citizens, let us unite to save our country from ruin. Justice demands it; our religion demands it; our country demands it; our wives and children demand it; and our manhood demands it."

The brewers are not one whit behind the distillers in dishonesty. Not to multiply proof, let the following suffice. At the fifth Congress of the United States Brewers Association, assembled in Baltimore, Internal Commissioner Wells, on being introduced, said:

"I have come to hear, and not to speak; at the same time, I can assure the meeting that it is the desire of the government to be thoroughly informed of the requirements of the trade, and I will give information on all questions, in order to bring about a cordial understanding between the government and the trade in general."

He continued: "By statistical reports it has been proven that six millions of barrels of beer are brewed annually, whilst only two and a half millions had paid tax,"—a deficiency of about sixty per cent."

At the 12th Congress, held in New York, Mr. Louis Schade said in a speech:

"Massachusetts brewed, during the year ending June 30th, 1871, 525,731 barrels beer, being one barrel to every 2.8 persons.

Massachusetts is the third State in the Union in the manufacture of fermented liquors, notwithstanding that her people, suffering under the cruel and iron yoke of puritanical hypocrisy, are not permitted to carry on the manufacture of fermented liquors in a legitimate manner."

Could any Southern "Moonshiner" make a more audacious statement and boast of his contempt for law and honesty? How remarkably does the above confirm the declaration concerning the identity of the interests of whiskey and beer, as made by Mr. Rueter, President of the Beer Congress, in 1875 :

"In this connection it may be well to consider that there are many relations of mutual interest between the German-American and other foreign elements. Our present agitation and efforts for the suppression of prohibitory propensities in our law-giving bodies, for instance, should form a strong bond of interest between Germans and Irishmen. Such a union would, in my opinion, help to strengthen and solidify our own association, as it would nearer connect the immediate interests of the ale and lager beer branches, while it would give us irresistible political power. If it is said in reply, that such a union would be equivalent to the identification of whiskey and beer interests, I beg to submit that, in our present state of affairs, the interests are inseparable. . . . You see, gentlemen, the two interests do not after all clash, but may be harmonized. When you tell me in answer, that you do not desire to be classed with rum and whiskey dealers, my reply is that you must be in a purely business view classed with them, so far as both branches furnish the public with an alcoholic stimulant. . . . Gentlemen, guard against drawing the lines too close, and remember, consistency is a jewel."

(c). Akin to the frauds practiced on the government by the manufacturers of intoxicants, are those by means of which they dupe and impose on their customers. The adulteration of liquors is carried on to a fearful extent, and the poisonous effects must be most disastrous. In "Alcohol in History," a large space is given to the examination of this subject, and to this work the curious reader is referred

for more full information than is offered here. Only a few proofs are now presented. The following is from "Dewey's Native Wine Journal, New York:" copied from a San Francisco journal:

"In the suit brought by the Government in the U. S. District Court, 'against 1,209 casks of sherry wine,' belonging to the Spanish house of L. & E., this wine, it appears, had been seized on the ground of alleged fraudulent undervaluations by the exporters—the invoice being at \$16 per qr. cask, or about 53 cents per gallon, whereas Government claimed about 80 cents gold, basing this valuation on information furnished by their own detective, sent to Cadiz to ascertain its market value. The total value of the sherry in dispute is claimed to be about \$90,000, while the worth of similar wines dependent upon this suit is estimated at \$500,000.

"The first great fact which looms up in the testimony of the case, to the surprise of most wine drinkers here, is, that nearly all the so-called 'sherries' imported into the United States are not only not sherries, but not even genuine wines—being a singular, almost unfermented, liquid, concocted from poor grapes and be-doctored with unknown materials until it is considered ready for drinking, in ten months from the time the grapes are pressed. And so successful has been this adulteration and fabrication, that even an English expert on the trial testified in effect that he could not distinguish this wine from a genuine sherry. When one considers what complicated disorders in the stomach and nerves these made-up beverages produce, and what a dangerous thing to the public health any wine is whose fermentation is arrested, or which is partly composed of foreign substances and artificial alcohol, we may judge of the importance of the disclosures made in this trial to the general public."

Mr. BENEDICT, counsel for the defence, said in the course of opening the case for his clients:

"Genuine sherry is the product of Xeres, an old Moorish town. The exportations of sherry to this country and England are for the most part poor, because made up: the largest houses send no real sherry to America; for it costs from \$3 to \$4 (gold) per gallon where it is produced, and every one knows that, with the enormous duties on wine here, it could not be imported unless at such prices as would be deemed exorbitant. L. & E.

therefore determined to see what could be done with these poor qualities of grapes, which they get at Moqua, and all over the country wherever cheap grapes are produced. The grapes are sent to Cadiz in baskets, and there made into wine. Spirits are put into it to keep it from fermentation, and also to keep it sweet. They have been for thirty years bringing to perfection this wine, made from these grapes from Moqua and other places."

JAMES BENSUSAN, native of Cadiz, of the house of L. & E., testified :

" This kind of sherry is the main traffic of my country. Our house sends about 3,000 butts yearly to the United States. There are other houses in Cadiz and Port St. Mary which make and ship wine of this kind."

Here he produced a list of such houses.

PETER ESCOURRA, clerk in the same house, testifies "that they also make Madeira, but that there is no difference in the composition, quality or value of Madeira and sherry." (!) He also testifies that "their wines are not drank in Cadiz."

JOSEPH BENSUSAN, with regard to L. & E., further testifies :

" Their wines are not used in Spain. Spaniards prefer to drink wine in its natural state. They ship the bulk of their manufactures to the United States."

" It appears then, from this and other testimony, which we need not quote, that Xeres, or the sherry district, is a comparatively small region, where a moderate quantity of a high priced wine is produced. This is the famous ancient sherry : but with our present duties this wine could not be sold here profitably for less than \$10 a gallon. The foreign dealers, accordingly, have made up a beverage from what the witnesses style 'a nasty filthy liquid,' and have added alcohol, sugar and other ingredients, and have thus produced 'a fine old, good pale and brown' sherry, marked with a diamond or a crown to show its high position, and have imported it here in immense quantities and sold it at low rates. They have also manufactured for our innocent public in the same manner, Manzanilla and Madeira."

The "Philadelphia Bulletin" published the following, not long since, under the significant caption, "How bar-room liquors are made:"

"There may be seen daily on Chestnut street, a man dressed in faultless apparel, with a great diamond on his breast, vainly endeavoring to out-glitter the magnificent solitaire on his finger. His occupation is that of mixing and adulteration of liquors. Give him a dozen casks of deodorized alcohol, and the next day each of them will represent the name of a genuine wine or popular spirit. He enters a wholesale drug store, bearing a large basket upon his arm. Five pounds of Iceland moss are weighed out to him. To raw liquors, this imparts the smoothness and oleaginousness which gives to imitation brandy the glibness of that which is most matured. An astringent, called catechu, that would almost close the mouth of a glass inkstand, is next in order. A couple of ounces of strichuine, next called for, are quickly transferred to his vest pocket, and a pound of white vitriol is silently placed in the bottom of the basket. The oil of cognac, the sulphuric acid, and other articles that give fire and body to liquid poisons, are always kept in store. The mixer buys these from various quarters. They are staples of the art."

At the twenty-first Annual Convention of the United States Brewers' Association, held at Chicago, in May, 1881, Mr. Scharmann, the temporary chairman, in a speech, reviewing the work of the previous conventions, remarked that "the seventeenth convention may be noted especially by the passage of the following resolution: 'To request the President and Secretary of the United States Brewers' Association to issue a public declaration, setting forth that this Association counsels the use of legitimate materials only in the brewing of malt liquors, and denounces as inadmissible and reprehensible the substitution of any others,' " &c. &c. To which Mr. Scharmann added: "Of course all brewers are aware that no real necessity existed for this resolution, for it is not customary for brewers, who have a reputation to sustain, to use other than honest material. Nevertheless, that those ignorant of our profession

might be sufficiently convinced of our good faith, it was introduced and passed."

On another page of "The Western Brewer," May 15, 1881, containing the above, is an article on "Ancient, versus Modern Beer Quacks," which the editor introduces thus:

"There are still many otherwise well-informed persons who profess to believe that the beer-doctoring, which is practiced by some charlatans of modern date, is also a modern invention, while, in fact, it is the direct result of superstitions which were in vogue among brewers in the past centuries. We cannot more forcibly illustrate this position than by publishing some receipts which were unearthed in the Archives of the Courts of Czernin, in Bohemia, and which date back as far as the year 1560-1590. While most of these receipts smack strongly of the doctrines of witchcraft, which were almost universally adopted at that remote period, they nevertheless have so much similarity with the prescriptions of some beer-doctors of modern date as to warrant the supposition that they have drawn on antiquity for the largest share of their knowledge, as the following examples will show."

We give but one of the eleven examples:

"RECEIPT No. 3.—If the beer will not ferment, take the root of *cynanchum vincetoxicum*, foreign yeast, bugs, dogs-dung, ivy. Pulverize the whole and throw it in the fermenting tub and mix well."

The editor adds: "Of course among all this rubbish there is hidden a little sense, and evidently this little sense is hidden purposely. So all the receipts against sluggish fermentation require foreign yeast, or, in other words, all these receipts amount to a change of pitching yeast. So the receipts to keep beer from turning sour and to preserve its taste, require, among the other ingredients, a large proportion of ashes from the kiln, *i. e.* wood ashes, which contain chiefly carbonate of potash, which in its anti-acid action resembles very closely the bi-carbonate of soda of our day."

Cider is also said to be adulterated. "The Western Brewer" for July, 1881, has the following:

"The doctors say that habitual drinkers of cider are more liable than other persons to paralysis of the limbs; probably this may be due to the sugar of lead with which some cider makers 'perfect' their beverages."

In "The Catholic World," for June, 1888, appears a learned article on "Our Drinks and Our Drinkers," from which we make the following extracts:

"Potato alcohol, beet-root alcohol, and the other vicious alcohols are to-day freely manufactured in answer to the demand of a large and growing market. We may safely say that the brandies, whiskeys, rums, or gins which three-fourths of the people drink are made from these poisonous alcohols. The word is well chosen—poisonous—so proven, positively, virulently poisonous. A year ago, in 1887, Dr. Laborde and Dr. Magnan presented to the Paris Society of Medicine, the results of a thorough analysis of these alcohols. Among the chemical constituents of the still unbaptized brandy, or whiskey, or gin, these patient analysts found 'pyromuric aldehyde,' better known as 'furfurol.' This is a violent poison, a known provocative of epilepsy. Sudden deaths among drinking men are not uncommon. In this city, within the last five years, there have been several cases of the kind. You know the 'item.'

"Last night a man was arrested in the street for drunkenness. He was taken to the station-house. The police-surgeon pronounced the man drunk. The sergeant ordered him to be put in a cell. In the morning, when the cell was opened, there lay the man, dead. His relatives suspected that the police clubbed him. The newspapers charge the surgeon and the police with criminal neglect. The coroner declares it another case of the ever convenient 'heart disease,' and there's an end of it. These sudden and inexplicable deaths of drinking-men have been frequent in Europe as well as in this country. Dr. Laborde and Dr. Magnan are the first to offer a satisfactory solution of the mystery. The action of 'furfurol' is known. This terrible drug constricts the breathing apparatus, arrests respiration suddenly, chokes the victim. The unfortunate man who lies lifeless in the cell, was garroted—from within. If the drinker of the bad alcohols escapes the fatal 'furfurol,' he is, if more slowly, no less surely poisoned. The post-mortem tells the story. The intestines and the liver become more and more congested, inflamed, and the large vessels, especially the aorta, gradually degen-

erate. There is a steady consumption of the elements of muscular force. These statements are not based on the passionate assumptions of the theoretic total-abstainer or political prohibitionist. They are based on scientific observation—on a cold, dispassionate, unprejudiced study of a bald, plain record of facts.

“In their original state, the vicious alcohols are so nauseous that the ordinary toper will not drink them. And yet they are less harmful than the stuffs he willingly swallows. The alcohols of grain, of beet-root, of potatoes are colorless, and each of them has its own characteristic flavor and odor. The chemists saw the problem and were equal to it. To turn these poisons into any one of the popular liquors or ‘cordials’ is ‘as easy as winking.’ Here is our poisonous alcohol; shall we give it a rum flavor and odor, or would you prefer brandy or whiskey? The French chemist has provided us with various ‘bouquets’—‘bouquet de Cognac,’ de genievre, etc. These bouquets are poisonous. Add poison to poison—what chance has the drinker? Of what are these ‘bouquets’ made? Butyric ether, acetic ether, sulphuric acid, cyanhydric acid, cyanure of phenol: and of various extracts—essence of violets, castor oil, pulverzied cashew or sassafras, Canada maiden hair, broom-flower, iris. Color with a preparation of oak-bark or vanilla. Or, if you prefer, you may flavor with the German ‘essential oil of wine-lees.’ Through the oxidation of castor-oil, butter, cocoa, etc., the chemist obtains certain acids: caprylic acid, caproic acid, etc. Under pressure these are etherized with ethylic, amylic, and propylic alcohols. With these various ethers, and a good supply of villanous alcohol, you can crowd a bar or stock a cellar with brandies and whiskeys or whatever else you please. A few drops of ether will flavor a large volume of the alcohol. There are qualities in ‘bouquets.’ For common folks there are ordinary stuffs; but if you are particular, you can get a superior article. The fine ‘bouquets’ are compounded out of nitrobenzine, prussic acid, essence of bitter almonds, benzonitril, lactate of methyl.

“Nor has the modern trader or chemist neglected the favorite cordials or the popular ‘bitters.’ A sugared mixture and a few drops of the proper cordial ‘essence,’ and you have vermouth, or absinthe, or noyau. Dr. Magnan and Dr. Laborde analyzed these ‘essences.’ Their flavoring qualities depend on the presence of salicylate of methyl, salicylic aldehyde, benzoic aldehyde, or benzonitril. These are all frightful poisons. Salicy-

late of methyl causes epilepsy, convulsions, hysteria. Salicylic aldehyde, which is the ordinary flavoring used in vermouth and in 'bitters,' induces epilepsy: while benzoic aldehyde, the bouquet of the noyau of the day, provokes tetanic convulsions.

"We cling fondly to old traditions and to old 'saws.' Witness the 'light-wine' tradition, and the old 'saw,' 'If you would correct the evil of intemperance, encourage the use of light wines.' In the past there was wisdom in the saying; to-day there is none. Where are you to get your wine, light or heavy? Cheap, or dear, 'some things' called wines you may have—but let us try to learn more about the wine of the period.

"You know what a fatal enemy of the grape the phylloxera proved to be. The French vines suffered severely. Among great and small, in the Côte d'Or as well as in the Gironde, the phylloxera blighted the grape. The crops grew less and less, and the vintner poorer and poorer. Something had to be done. M. Petiet did it in 1881. After the grapes had been pressed, and all the old-fashioned wine had been extracted from them, he gathered together the skins and treated them to a bath of sugared water. Eureka! a second vintage. The new vintage was thin, of course, but the chemist found nothing hurtful in it. In color, as compared with the wine of ante-phylloxera times, it lost about a half; in alcohol it was but slightly deficient; and as a food it was declared to be two-thirds as good as the real thing. This is light wine No 2. Well, if grape skins and a sugar-bath will give a pretty good light wine, why not keep bathing the skins? How bright you are! That is exactly the notion that presented itself to some of the vintners. Forthwith they proceeded to give the same mess of skins three, four, five baths. On the homœopathic principle of 'high potencies,' it is just possible that, intrinsically, bath No. 5 was more potent than our No. 2. But, certainly, you would not suspect this when drinking it. However, here was the raw material of a considerable quantity of 'light wine.' Constructively it was the juice of the grape. It was deficient in color, but this could be remedied—chemically. It was deficient in alcohol, but this could be easily remedied. There was the beet-root alcohol and the potato alcohol. Nothing could be simpler. Have a glass of 'light red wine'? Oh! do. It will warm you up!

"Then there was the 'good' wine. The supply was so scanty, it seemed a pity not to put it all to good use. Happy thought! Let us draw off some of the good wine from the cask and replace it by good water. You find it a little weak? Had

we not better 'vinify' it? How do you suppose wine is 'vinified'? Have you forgotten the bad alcohols? Good wine, and good water, and a dose of potato alcohol—you see the vintage goes on bravely. Who will care for phylloxera now? So much for the French wines, red or white. The 'light red wine' of our fathers has gone forever, it is to be feared. And we must reconsider our cherished theory of 'light wines' remedying intemperance. Analyzing the Bordeaux wines some years ago, M. Henninger found four grains of amylic alcohol to the quart of wine. Sixteen grains, if you remember, kill a dog. In a white Alsatian wine the same chemist found eight grains of the same poisonous alcohol to the quart.

"Oh! you meant 'light German wines!'" They used to be very good indeed, even in our time. The phylloxera has not done much harm to the Rhine vineyards, that is true. But the demand for the Rhine wines has largely increased. Our American Germany would have 'the good Rhine wine.' The Continental demand grew apace. The crops were not always large enough to supply everybody. There was nothing to do but to call on the chemist. Of course everything that honest men could do had already been done. The 'good Rhine wine' had been watered and vinified; the California wines had been imported, mixed, and vinified. But still it was impossible to make enough of 'light wine.' A doctor with the pleasing name of Gall came to the rescue. Now, when the grape has been harvested, the must of the meanest, poorest grapes along the river is gathered into great vats. A soapy-looking substance, manufactured from potatoes, is mixed with the must, and the pump is turned on. Water is not added absolutely *ad lib.*, but it is added in amount sufficient to assure much more than the normal quantity of wine. When this 'broth' has sufficiently fermented it is strained off. The potato-sugar is again added, the pump works, and so on until the lees are exhausted. Natural fermentation being no longer possible, chemical ferments and artificial heat are used successfully. Compared with the ordinary brandy or whiskey of commerce, the first 'brew' of Dr. Gall's Rhine wine may be commended, on account of its 'lightness.' But when we get down to wash No. 4 or No. 5, would they not be a little too 'light,' unless vinified and odorized? And, whether or no, would you recommend their use as a cure for intemperance? True, they could send us more pure wine from Germany. The grape is there. This new process of wine-making has diminished the demand for the grape. Oh!

the perversity of man! Our fathers were right in their day. They knew good wine and recognized the comparative sobriety of wine-drinking as compared with whiskey-drinking peoples. But our fathers would not father the trash that is offered to us. Could they speak they would warn us against the wine that is not wine. Can we not recognize the change in the 'thing' and protect ourselves against the chemist?"

(*d*). The antagonism of the liquor traffic to all that conduces to peace and prosperity, sacredness of life, and the highest well-being of all classes in community, is manifest whenever a saloon or bar-room is opened. No matter how keenly a liquor-seller may condemn wrongs committed by others, his conscience is dead to the wrongs and enormities attached to his own business. No matter how tender-hearted he may be towards the suffering whose woes have not been caused by rum, he is brutal towards those, who with bleeding hearts plead with him not to deal out to husbands, brothers, and children, that which mingles the deepest degradation and shame with the keenest suffering. And no law has yet been framed for the protection of the community in general, or for particular classes in it, which, so long as it permits the traffic, is obeyed by the trafficker. The selling of liquor to anybody who will pay for it, is his business, and no regulations are permitted by him to stand in the way of evasions of them. Gain is his aim. Display, attraction, music, food, are his baits thrown out to lure patronage, but only available to patrons. What Oliver Goldsmith said more than a century ago, concerning public houses, is still true of all places in which intoxicants are sold: "I never saw a city or a village yet, whose miseries were not in proportion to the number of its public houses."

LORD CHANCELLOR CAIRNS, referring to the temptation of gin shops in London, said :

"Few in the better position of society know the great temptation to which workingmen are exposed. Those men could

not go along the street without seeing open for them, places wherein they could have light and warmth, where they could be received with open arms, and could find the newspapers and other amusements. But this was provided on one condition only—that they should drink, and continue to drink, and pay for their drink.”

To specify instances in which wives and children are brutally repulsed, and their pleadings that husbands and fathers may not be allowed to partake of the poison, would be superfluous, they are so notorious in every community.

In “Alcohol in History,” several instances of saloons patronized almost exclusively by minors, are given;—notably the traffic with this class in Chicago. A few more recent examples are noted here. The Chief of Police of Jersey City, in his report for the year 1881, makes the following startling disclosure :

“I would call the attention of your honorable body to the alarming increase of drunkenness among the boys of this city. The difficulty has its origin in the too free license of irresponsible parties who are allowed to keep saloons where the game of ‘pool for drinks’ is permitted. The state has no law governing this game of sufficient force to hold the parties accused, and I recommend that some action be taken to provide a law. It is an every-day occurrence to see boys going through the public streets intoxicated from these saloons. A knowledge of the surety of punishment on conviction is the best preventive against the commission of a crime, and some adequate law is needed to put a check on this startling and alarming vice.”

Under the caption of “A Righteous Verdict” the secular press in February 1882, contained the following :

An eight years old boy died at Point St. Charles, (Montreal) from excessive use of liquor. The coroner's jury has brought in a verdict of wilful murder against some person or persons unknown. An effort is being made to find the persons who gave the liquor.”

About the same time, according to the “Cincinnati Ga-

zette," a boy only eight years old, a confirmed drunkard, died drunk in Cincinnati.

During the winter of 1882, the "Brooklyn Times" related the following as having taken place in that city :

"An interesting case has just been brought under the Civil-Damage Law, by Mr. Philemon Wright, a Methodist local preacher, against a liquor-dealer, to recover \$2,000 damages from a saloon keeper for making his son a confirmed drunkard. The boy is only seventeen, and had been regular and studious in his habits until he was enticed into this rum-shop and ruined."

Equally atrocious are the violations by liquor-dealers of the laws for the protection of the Indians. Said Hon. William Medill, Commissioner of Indian Affairs under President Polk, in his annual report: "It would be a delightful task to lead this people, step by step, in the path of civilization and improvement, if that path was not blockaded at every step by a whiskey keg, and every effort to promote their welfare and happiness thwarted and counteracted by a set of heartless whiskey dealers, for the purpose of plundering these Indians of their money and their goods: and to rob them of their food, their clothing, their virtue and their health." He added: "None but the most stringent and well-enforced laws can curb the cupidity of that class of men who are engaged in this disgraceful traffic." *

The report of the Secretary of War, 1882, shows that the Indian wars during the previous ten years, cost \$5,058,821. In view of the fact that unscrupulous government agents, largely interested in the liquor traffic, have encouraged the use of this curse among the Indians, we are not out of the way in attributing a large share of this cost, and of the suf-

* For more with regard to the dealings of these traffickers with the Indians, as also of the several iniquities of the business, see, "Alcohol in History."

fering and mortality which it represents, to the Drink System.

Another evidence that the liquor traffic is opposed to the best interests of the community, is found in the fact that so many disturbances and crimes originate with saloon keepers and liquor sellers. Says Mr. E. F. Cragin, of Chicago :

“The fact which came to my notice while a member of the Grand Jury, and which surprised me, although it may not be new to some, was this: A very large number of the complaints coming to us were from the saloon keepers themselves. They, more than any other interest, I think more than all others combined, invoked the aid of the law. Their employes were dishonest, their tills were robbed, their clothing stolen, their furniture broken, their windows smashed, their lives threatened, themselves were beaten, in fact, they were the abused and suffering portion of the community. Since then I have been told that the proportion of their complaints is still greater in the police courts than before the grand jury, and I am also informed by a prominent ex-official that none in the community so often ask for help and for protection from the City Government as the saloon-keepers. None so often call for, and need the police as they. You will remember that the list of the murdered for last year included quite a number of saloon-keepers.”*

(e). In still another direction the antagonism of the Drink System to industry, agriculture and general prosperity, is manifest in the fact that neither the dealer in nor the manufacturer of intoxicants, contribute anything to the wealth and ability of the people, but that they promote idleness, increase the cost of living, cause waste, and are a drain upon all industries. Judge Balcom, in a charge to the Grand Jury of Chemung County, N. Y., said truly :

“The keepers of whiskey saloons and dram shops produce nothing—do not earn anything, but support themselves and families, if they have any, on the earnings of others. It would be better for the community to support such venders of alcoholic

* The “Star and Covenant,” Chicago, March 25, 1882.

drinks and their families by direct taxation, if they will not work, than to permit them to support themselves and families by making a large portion of the people poor and miserable, if not criminals, by the sale of their liquors."

All trades suffer when men, by drinking, incapacitate themselves for paying their bills; and every sober, industrious man, is compelled to pay not only for his own support, but also for the support of those whose earnings go into the rumseller's tills; tradesmen being sure to so calculate profits on what they sell, as to cover their losses from this cause. Every community, therefore, is crippled and impoverished by this villanous traffic, and this in the indirect way just indicated, making no mention, at this point, of the direct tax levied to support paupers, and detect and punish crime.

Our prosperity is also diminished by the short supply of grain, caused by the destruction of such vast amounts in breweries and distilleries, thereby necessitating the demand for a higher price of that which is sold for food. Writing in regard to the enormous waste of grain in the liquor manufactures of Great Britain, a writer in the London "Witness" says:

"In reference to the food supply, it includes the cultivation of every available acre of land; yet we have 80,000 acres of the best land employed in the cultivation of hops for the manufacture of beer. This may be looked upon as a small item, but when taken in connection with the land employed in the production of grain destroyed in the same way, it assumes serious proportions. An estimate has been made that if the Counties of Middlesex, Kent, Sussex and Surrey were connected into one vast grain growing farm, they would not produce as much grain as is destroyed in the manufacture of strong drink. The estimated quantity thus destroyed is 80,000,000 bushels. Eighty million bushels of grain would produce 1,200 million 4 pound loaves of bread, and would give 188 loaves yearly to every family of five persons in the United Kingdom.

"If these loaves were to be used as paving stones, they would make a road ten yards wide and two hundred miles long. To

cast these loaves from any part of London into the Thames, allowing ten hours a day, and one thousand loaves an hour, it would require 380 years to do so. And yet this mighty destruction of food actually goes on year after year, and men are crying out at the extent of our pauperism and want; for we ought to bear in mind that the manufactured article which occasions all this destruction of human food gives no equivalent to the consumer or society. We don't deny that some small amount of partial good may be the result of its use, both as an article of diet or administered as a medicine, but such good is entirely lost in the overwhelming evil their use entails."

The rapid growth of the liquor interest in the United States presents the same view of enormous waste here. An examination of this branch of the subject in detail would require a large volume. The work has been well and thoroughly done by Dr. William Hargreaves, in his work entitled "*Our Wasted Resources*," to which the reader is referred.

Another terse and accurate writer, obtaining his facts from the government statistics published in the United States census, thus writes on this general subject of the relation of the liquor traffic to other trades, to business generally, and to wages:

"The following facts should be candidly looked in the face by every business man and laborer, viz.: when the shoemaker has earned his \$400 he has produced something useful for every industry from which he draws. The same is true of the farmer, mechanic, miner, or any other useful industry; but the multitudes employed in the manufacture and sale of intoxicating drinks are supplying no need of humanity, and yet their productions amount to eleven per cent. of the whole of our total products; and they draw their eleven per cent. from the total of our useful industry; so that while the honest, sober laborer in a factory, mines, or on the farm has produced \$400, the liquor traffic has drawn out \$44, and he has \$356 left for his family. Then add to this at least one and one-half per cent. more for extra taxation, which equals \$6 more, and the laborer has only \$350 left for his year's work. One-eighth of all he has earned! and one-eighth of all the business man has gained by his cares, risks,

and labors. Dear reader, how long have you been earning \$400? Do not lay down this paper, or read fast here, be candid and thoughtful and answer the question; then look your family square in the face, and ask that wife and yourself, How many ways do you need \$50 in your home? Then think of this terrible traffic in murder, crime and woe (politely called wines and liquors), and reflect. There is your \$50.

"Oh! ye business men, take an hour or two and think how long has it taken you to gain \$400 with all your care, risk, and labor, and then ask how many ways do you need \$50 in your business and your family, and reflect in the rumseller's coffers lie your \$50.

"Look at its relations to our markets. The immense drink bill of our country is paid for mostly by suffering. That is, the drunkard's family suffer for the clothes, groceries, and other comforts of life they greatly need, and would have, were he a sober man.

"This suffering causes so much less trade for our merchants. The reason they cannot sell more, is not because the goods are not needed, but because these families have no money to buy with, having spent their income for drink. This immense loss to useful trade, makes so much less trade for the manufacturers.

"How would our country rejoice, could we find a foreign market for several hundred millions of dollars a year for our manufactured goods, but this would not be half so valuable to us as the same amount of goods sold to supply our destitute families. The objector may say here, Does not the labor and business in wines compensate for this loss in what we call legitimate trade? A few considerations we trust, may answer the question.

"(a) It pays but a trifle more than one-half as much for labor to \$100 capital invested, as the average of other industries (\$9.57 to \$17.97), and about one-seventh as much to \$100 produced. To illustrate this, in producing \$100 in boots and shoes, \$22.85 goes for labor; of clothing \$17.25. For cotton goods \$15.94; while \$100 spent in liquors gives only \$1.94 for labor. If the \$700,000,000 were spent in average useful industries, it would employ six to ten times as many laborers, and from two to three times as much capital. From these facts, the wages paid in the liquor business must be of the lowest grade, to say nothing about loss of time in drunkenness, which is equal to over 500,000 laborers every day.

"(b) As a rule, our legitimate wants are beyond our means to

purchase, so there would be no lack of work, for proper pay, if this accursed business were totally destroyed.

"(c) The incendiary who burns \$10,000 worth of property has made just as much business as a saloon-keeper who sells \$10,000 worth of liquor, especially if he burns such property as must be rebuilt.

"Again I am often asked, Does not a dollar paid a man in a brewery or behind the bar, buy as many goods as a dollar paid a man in a cotton mill? I answer, Yes. How then, said the objector, is this business a dead loss, as by fire? We hope the following illustrations will satisfy the inquirers.

"(1) A merchant buys \$1,000 worth of cloth; it has a real or intrinsic value, something that supplies a real need. The same is true if the money be invested in grains or groceries. A dealer invests \$1,000 in liquors; he has nothing of intrinsic value, it supplies no need; he may exchange it to his customers for money, but that only shifts the loss, as he gives them no good for their cash.

"(2) It is a principle, that a dollar should bring its equivalent at every exchange. A gold eagle from the mint pays the laborer who coins our money, he pays it to a tailor for a coat, the tailor pays it to the bootmaker for a pair of boots, each receives a par value for his money, but the bootmaker pays it for a liquor bill. What has he to show for his money? no need supplied. The saloon-keeper has only given him \$10 worth of poverty and sorrow, and added so much to public burdens and dangers. True, the liquor dealer may buy food and clothing with the money, and so could the robber who takes it from his victims by force, or the cheat who procured it for worthless trash, but their victims are alike the losers.

"The liquor traffic holds a fearful relation to the great and vexing difficulties of the labor question and its consequent strikes and riots, with their immense destruction of life and property. And so apparent is this relation that even the authorities of Pittsburgh, who were so blind as to license the saloons in time of apparent safety, closed them in the day of their calamity. But the immediate effects of drunkenness in exciting the mob, and stirring up the turmoil and riot, was but the surface relation of the traffic to all this trouble. Underneath this lies a constant relation and a terrible fact. We have shown the liquor traffic robs our industries of at least \$700,000,000, and we now propose to show that this heavy burden naturally falls upon the laborer, the very class who are

least able to bear it. Our industries comprise two great interests of our country; capital and labor. We first note its influence upon capital. As already shown it lessens the sales of articles produced by our manufacturers. This loss to the markets produce such competition as is ruinous to the profits. When goods sell so low as to destroy his profits, the manufacturer is compelled to cut down wages or stop work. The laborer chooses to work at reduced wages rather than to suffer the consequences of idleness. These reduced wages lessen the amount of goods he is able to purchase from the trade. This loss to the trade only increases the existing difficulties of our over-burdened market. We next notice the effect of the traffic upon the money market. The intemperate man and the sober man with reduced wages, are not able to make the deposits in the savings banks, they otherwise would. This lessens the supply of money in the loan market.

“Again, many of our business men so waste their profits through intemperance, that they are compelled to borrow money from the loan market, when but for this waste they would have no need of it. Also many a farmer is compelled to borrow money from the same cause. This increases the demand upon the loan market. In accordance with the law of supply and demand these causes increase the rate of interest. This high rate of interest comes from the manufacturer’s profits.

“As before shown, the liquor traffic adds \$1.50 tax to every thousand dollars invested. This extra tax is also drawn from the profits. With this extra tax, high rate of interest, and strong competition caused by intemperance, the manufacturer can look only two ways for relief. First, the price of his material and goods, second, the cost of labor.

“The law of supply and demand unalterably fixes the former; the cost of labor lies somewhat within his power.

“The laborer is compelled to work for whatever wages he can get, or suffer the wretched consequences of idleness. Upon the laborer then, falls these heavy burdens. If the manufacturer owns his capital he will not lose it if he can help it. He would sooner put his money at interest than do business without profit. If the manufacturer hires his capital he cannot lose it, for the money lender will not let him if he can help it.

“Again, the laborer suffers from the liquor traffic from still another source. Poverty in the homes of these drinking men, not only diminishes the sales of the production of his labor, thereby lessening the demands for labor, but crowds the

labor market with work hands and thus increases the supply of labor. Thousands from these homes of drinking men, are in the factory who ought to be in the school-room. Husbands and wives both work in the mill, when the wife and mother ought to be at home attending to household duties, instead of leaving their children with their neighbors, or to run in the streets. So long as from these several causes, two laborers are wanting one job, wages will be low, and this makes it easier for capital to oppress labor. For instance, Fall River manufacturers cut down wages when the fall in the price of goods destroyed their profits. When the rise of goods raised their profits, the laborer expected corresponding addition to his wages, but is only told by his employer: "Why should we raise the price of wages when help is plenty at present prices." The fact is, poverty caused by intemperance has crowded the labor markets, and as long as labor is plenty at \$1.50 per day, it will be vain for labor to expect capital to give him \$2.00 per day, simply because he can afford it, or because the laborer needs it. This system of robbery carried on by the liquor traffic tends to enrich the few and impoverish the many, and unless the cause is removed we may expect strikes, riots, and 'perilous times.' " *

(f). The power of the Drink System to subvert Morality and Social Order is still further seen in its effects on pauperism and dependence. The late Horace Greeley, in an article on "The Problem of Pauperism," published in the "New York Tribune," said:

"We urge upon all the duty of looking the problem of Pauperism full in the face. Paupers increase faster than those who must work for their subsistence; hence the load grows annually heavier. Will it ever be lightened? and how?"

"We cannot safely answer these questions without clearly understanding the cause (or causes) of the evil.

"Intemperance is one immediate cause—perhaps the greatest. Most of our paupers have become such through the use of alcoholic liquors—often by themselves; sometimes by their parents or other guardians. We estimate that nine-tenths of the paupers in our country were made so directly by strong drink."

* Lecture by Rev. J. H. Sherman, on "Saloon vs. Citizen."

This proportion prevails in every country where drunkenness abounds. In the report of the commissioners of Charities and Correction, for the City of New York, in 1880, is the following :

“The cause of pauperism and consequent disease and crime have received careful and thorough investigation by those long enjoying favorable advantages of observation. Many reasons for this painful and rapidly increasing pauperism among the people have been assigned, but that which takes precedence above and beyond all others is the curse of intemperance. It is this which robs the pockets of the poor man ; it is this which benumbs his brain and destroys his faculties, and this which predisposes himself and his children to fatal disease. It is this which breeds sensuality in all its protean and disgusting forms ; this which induces shiftlessness and irresponsibility among the masses, and it is this which saps the life from those who would otherwise be healthy and vigorous. The statistics of alms-houses, work-houses, penitentiaries, asylums, and hospitals all attest this dark and gloomy fact. A sure remedy for this sweeping scourge, so devastating in its deadly influence, is beyond human ken. Yet if the malignant character of this enemy of the people’s health, and its far-reaching tendencies toward disease and death, were more thoroughly understood, a revolution in sentiment on the question might the more speedily be inaugurated. If the masses of intelligent citizens will examine carefully the records of the case books at your hospitals, they will find in them most convincing evidence that a large proportion of pauperism and life-destroying disease is caused by the excessive use of intoxicating liquors.”

In a document published by the Legislature of the State of New York for 1863,—the report of the Secretary of the State :

“The whole number of paupers relieved,” during the year, was said to be “261,252. During the preceding year 257,534. These numbers would be in the ratio of one pauper annually to every fifteen inhabitants throughout the State. In an examination made into the history of those paupers by a competent committee, seven-eighths of them were reduced to this low and degraded condition, directly or indirectly, through intemperance.”

The official records and reports of Massachusetts, are to similar effect :

“The pauper returns made annually for a long time to the Secretary of State, show an average of about 80 per cent. as due to this cause in the County of Suffolk (mainly the city of Boston). Thus, in 1863, the whole number relieved is stated at 12,248. Of these the number made dependent by their own intemperance is given as 6,048 ; and the number so made by the intemperance of parents and guardians at 3,837 ; making an aggregate of 9,885.

“The Third Report of the Board of State Charities, page 202, declared intemperance to be ‘the chief occasion of pauperism ;’ and the Fifth Report says : ‘Overseers of the poor variously estimate the proportion of crime and pauperism from one-third, in some localities, up to nine-tenths in others. This seems large, but is doubtless correct in regard to some localities, and particularly among the class of persons receiving temporary relief, the greater proportion of whom are of foreign birth or descent.’”

“In the Sixth Annual Report of the Board of Health, page 45, under the head, ‘Intemperance as a Cause of Pauperism,’ the chairman, Dr. Bowditch, gives the result of answers received from 282 of the towns and cities to the two following questions :

“‘1. What proportion of the inmates of your alms-houses are there in consequence of the deleterious use of intoxicating liquors ?’

“‘2. What proportion of the children in the house, are there in consequence of the drunkenness of parents ?’

“While it appears that in the country towns, the proportion is quite variable and less than the general current of statistics would lead one to expect, which is fairly attributable in part, at least, to the extent to which both law and public opinion has restricted the use and traffic in liquors, yet we have from the city of Boston, the headquarters of the traffic, this emphatic testimony from the superintendent of the Deer Island Alms-house and Hospital : ‘I would answer the above by saying, to the best of my knowledge and belief, 90 per cent., to both questions. Our register shows that full one-third of the inmates received for the last two years, are here through the direct cause of drunkenness. Very few inmates (there are exceptions) in this house but what rum brought them here. Setting aside the sentenced boys (sent here for truancy, petty theft, etc.),

nine-tenths of the remainder are here through the influence of the use of intoxicating liquors by the parents. The great and almost the only cause for so much poverty and distress in the city can be traced to the use of intoxicating drink, either by husband or wife, or both.'

"A startling testimony as to the effect of this cause in producing the allied evil and even nuisance of vagrancy, is given in the answer from the city of Springfield: 'In addition to circular, I would say that we have lodged and fed eight thousand and fifty-two persons that we call 'tramps;' and I can seldom find a man among them that was not reduced to that condition by intemperance. It is safe to say nine-tenths are drunkards, though we have not the exact records.'"

The "Associated Charities of Boston," an organization composed of fifty-one charitable societies, and twenty-nine similar church institutions of the city, say in their second annual report: "In the following reports from the Ward Conferences there is universal testimony that drunkenness is the cause of nine-tenths of the pauperism in Boston. How to counteract this evil, is the first subject presented to this body for consideration."

In Great Britain, gin, whiskey and beer-cursed, the results are similar. The number of paupers in the United Kingdom during 1873, was as follows:

England and Wales.....	3,116,302
Ireland.....	278,771
Scotland.....	111,996
Total....	3,507,069

"It is probable that a few of this number may be reckoned in two or more parishes as 'Casual,' but as the 'Vagrants' are not included in the figures for England and Ireland, the balance will be fully restored. We have thus ten per cent. of the population, or nearly 15 per cent. of the manual labor class paupers!

"This is the amount of actual rate-supported pauperism, but besides this, there is a large amount of poverty and destitution ;

* "Alcohol and the State," pp. 30-32.

many mothers struggle hard to maintain themselves and their children left destitute by drunken fathers ; many fathers battle against the tide in spite of worthless, dissipated mothers ; many are constantly on the verge of pauperism ; and there are many more who are supported in whole, or in part, by their friends, and by those charitable and benevolent institutions which Christian philanthropy has established for the aid and relief of the destitute. Any estimate of these classes must, of course, be very conjectural, and may be wide of the mark ; but it seems not unreasonable to reckon the very poor equal in number to the actual paupers.

“It is now universally admitted that intemperance is the cause of almost all the pauperism that exists in this country, and it leads to it by various roads. It destroys that self-respect which makes many of the industrious poor shrink from the prospect of becoming public burdens ; it induces habits of indolence, renders a man both unwilling and unable to labor, and deadens those natural affections which form a powerful stimulus to industry and toil. In addition to many other witnesses that might be adduced, we have an overwhelming amount of evidence on this subject in the Report of the Committee of the House of Commons, on the Poor Laws, and in the Reports of the two Collocations of Canterbury and York.

“In the Canterbury Report it is said : ‘It can be shown that an enormous proportion of the pauperism, which is felt to be such a burden and discouragement by the industrious and sober members of the community, and has such a degrading and demoralizing effect upon most recipients of parochial relief, is the direct and common product of Intemperance. It appears, indeed, that at least 75 per cent. of the occupants of our work-houses, and a large proportion of those receiving out-door pay, have become pensioners on the public directly or indirectly through drunkenness, and the improvidence and absence of self-respect which this pestilent vice is known to engender and perpetuate.’ It is further declared in these Reports that in many districts there would be absolutely no pauperism but for drink, while governors and chaplains of unions state that they have never known a tetotaller apply for relief.

“A careful inquiry was made in 1864 into the circumstances of 611 paupers in the Edinburgh City Poorhouse—the whole number which it contained, being full—and it was found that among them all there was not a single abstainer, and that 407 of them had been ‘reduced to their impoverished condition

through drink.' Not a few from the middle, and some even from the upper classes, have sunk down into the degradation of pauperism from the same cause.

"The craving for drink does not depart from the victims of intemperance after they have been reduced to pauperism, although there may be many restraints and checks upon the use thereof, and fewer facilities for obtaining a supply. If the inmates of a poor-house receive a holiday, or are otherwise allowed temporary liberty, they frequently return under the influence of drink. 'Beer is even a standard of value among the lowest class of poor. Such expressions as 'the price of a pint,' 'worth a pot,' 'stood a gallon,' are the usual modes of expressing value among the pauperized poor. Dangerous indeed must be that section of society (and it is a large one) whose standard of value is the 'pot of beer.'"

Rev. George Holt, Chaplain to the work-house at Birmingham, testifies: "From my own actual experience, I am fully convinced of the accuracy of a statement made by the late governor, that of every hundred persons admitted into the Birmingham work-house, ninety-nine were reduced to this state of humiliation and dependence, either directly or indirectly through the prevalent and ruinous drinking usages of our country."

A witness before the Parliamentary Committee made the following statement:

"From the inquiries I have made, I should say that nineteen out of twenty of the inmates of work-houses, get there either from habits of drunkenness of their own, or of their connections. It is wonderful, if you come to make a minute inquiry, to see what a frequent source of supplying inmates, is drunkenness. The master of the work-house at Birmingham, said he had a list of twenty-six persons who were prohibited from going out to see their friends, and twenty-four of these in consequence of drunkenness. I have inquired respecting our own work-house at Islington, occasionally, and have been surprised to find how many come there through drunkenness. One man, an

* "The Temperance Reformation and its Claims upon the Christian Church," pp. 53-56.

exceedingly sober man, a man of good character, who had lived in the parish a great many years, was in the work-house; and I found that he had the misfortune of having a drunken wife, who had made way with all his property. Sometimes sober persons are there, but when you come to inquire, you find their wives, or husbands, or their connections, have been drunkards; so that the drunkenness of others is the cause of their being there." *

David Lewis, while Magistrate in Edinburgh, published a work entitled "*Britain's Social State*," in which, after speaking of the amounts expended in the support of poor-houses and work-houses, he added, (p. 78).

"The system of out-door relief, so largely administered in Scotland, was regarded in many cases as expending public funds for the direct support of the public-house. It is difficult to suppress a feeling of indignation in view of its operation. Among those hundreds who throng the pay-table when out-door relief is being dispensed, there may be seen a number of scheming, dissipated men, and strong, healthy women, who present their cards with as much confidence and effrontery as if it had been a bill for payment of wages after a week's hard work. That tens of thousands of pounds administered to paupers in Scotland, are annually expended, not in supporting, but in still further degrading the drunken recipients, is too well-known to require proof. We have personally witnessed numbers of the out-door paupers leaving the pay-table and going as directly to the public-houses in the neighborhood as if drawn there by an irresistible magnet. Curiosity prompted us to inquire into the details of one forenoon's transactions, and we found that 896 paupers had been relieved, who had received the sum of £246 17s. 3d. While it is impossible to obtain an accurate knowledge of the proportion of this sum which would find its way to the till of the liquor shop, we are satisfied that it would be sufficiently large to warrant us in suggesting in the strongest possible terms that an amendment be made upon the existing Poor Laws, which would render no longer possible in any parish in Scotland such a flagrant misapplication of the public rates."

* "*Parliamentary Report*," p. 300.

The Hon. John Massey, Superintendent of Associated Charities of Wilmington, Delaware, made the following statement in an address in the Spring of 1888 :

“ We are sometimes confronted with the assertion that destitution is a cause of intemperance rather than drink of poverty, since many families when they fail to find employment seek to drown their despair in intemperance. That this may be true in some instances we do not deny. But when we trace the reason to its ultimate source, and inquire why they are thus beaten down in their struggle for an honest livelihood, until in sheer desperation they seek to drown their despair in the fatal cup, the answer is found in the condition of the labor market, brought about by the enormous and destructive waste, or worse than waste, of the liquor traffic itself. . . .

“ As no other one cause enters as a factor into so many cases of poverty and distress as the drink evil, so we believe, judging from the facts before us, that no other one remedy would be so efficacious in the permanent reduction of pauperism as the entire suppression of the liquor traffic.”

(*g*). It is still further evident from its effects on crime and prostitution, that the Drink System is subversive of Morality and Social Order. This has been apparent several centuries, and each year has made the proof stronger, until now it salutes our eyes whenever we take up the secular papers. So thoroughly does the intoxicating cup demoralize the whole being of him who drinks it, that there is no crime known among men to which it does not furnish the incitement. A large proportion of our incendiary fires are originated by it; men who, when sober, are free from all inclination to destroy property, are, when intoxicated, so seized with an insane passion for burning, that the crime of arson is now generally called pyromania. Others are instigated to theft, and are known as kleptomaniacs. “ I have known,” says Prof. Monroe, “ ladies of good position in society, who after a dinner or supper party, and after having taken sundry glasses of wine, could not resist the temptation of taking home any little article not

their own, and who, in their sober moments, have returned them, as if taken by mistake."

But by far the most common prompting of intoxicants, is to deeds of violence. Men who, when sober, have no disposition to harm any one, are roused to homicidal fury by strong drink. Such are most likely to wreak their fury on their friends or on the helpless inmates of their homes, but often it falls on the first person who crosses their path. The almost constant plea put forth by the criminal class in our courts; is, "rum did it."

Often, it may be, long and deep-seated malice causes deeds of violence, but even then, intoxicants are resorted to to nerve the arm for the murderous blow. Howard, the murderer of Miss Harrison, in Rochester, N. Y., confessed that his courage failed him when he first planned the perpetration of the deed, but that he went into the cellar, and drank freely of cider till he was nerved to accomplish his murderous purpose.

Wilkes Booth, the assassin of Abraham Lincoln, when he visited the theatre to ascertain if his victim had arrived, was too much unnerved to fire the fatal shot; but rushing into the nearest restaurant, he cried out, "brandy! brandy! brandy!" and swallowing the fiery poison, returned with fiendish brain, and cowardly took the life of the great and good President. It is too well known, alas! that these are not isolated cases.

In England, in 1606, it was found necessary to declare drunkenness a criminal offence against society. The grounds for the enactment were thus stated, that:

"The loathsome and odious sin of drunkenness had of late grown into common use within the realm; being the root and foundation of many other enormous sins, as bloodshed, stabbing, murder, swearing, fornication, adultery, and such like; to the great dishonor of God and of our nation; the overthrow of many good arts and manual trades; the disabling of divers

workmen, and the general impoverishing of many good subjects: abusively wasting the good creatures of God." *

Nearly a century and a half later—1750—Benson, Bishop of Gloucester, wrote: "Our people have become what they never were before, cruel and inhuman. These accursed liquors, which, to the shame of our government, are so easily to be had, have changed their very nature." † And about the same time the entire bench of bishops protested against the Gin Act, as founded on the indulgence of debauchery, the encouragement of crime, and the destruction of the human race.

And now, two hundred and seventy-eight years later, what is the condition? Canon Farrar thus reports it:

"There is scarcely a judge on the bench who has not spoken of it till it has become a common place of the courts of justice. 'It is not from men that are drunk,' said one judge, 'but from men that have been drinking, that most of the crime proceeds.' 'The worst is,' said another, 'that men enter the public house sober, and leave it felons.' 'But for drink,' others have said again and again, 'not one of these cases would have been brought before me.' 'Do away with drink,' say others, 'and we may shut up two-thirds of our prisons.' So they have said, well nigh every one of them—and still the maddening wave of alcohol flows on, and sweeps legislators into Parliament upon its crest. And are these judges fanatics? are they Pharisees? Or is it that they are forced to see what every one of us might see if we chose—a fearful and intolerable fact? The new year dawned upon us five months ago with all its cheerful prophecies, and jubilant hopes, and when it began, I thought I would make a record of a few out of the thousands of awful crimes with which drink would blight and desecrate its history. Very soon I paused, sickened, horror-stricken. The crimes were too awful, too inhuman, sometimes too grotesque in their pitiable horror. Other crimes are human crimes, but the crimes done in drink are as the crimes of demoniacs, the crimes of men who for the time have ceased to be men, and have become fiends.

* Vide Capil on "The Laws of Drunkenness."

† "Canon Farrar's Talks on Temperance," p. 12.

Oh! that these walls should hear them. Oh! that the angel of the nation might blot them out of his record with such tears as angels weep, to think that Christ, daily re-crucified in the midst of us, should from His throne in heaven, 'see only this,' after the passion of a thousand years.

"I have some of them written here, but they are too black to tell you. Now it was a boy stabbing his father in a cellar in Liverpool; now a wife killing her husband with one savage blow; now a woman's suicide; now a little infant overlaid; now a drunken carman driving over a child, a woman, and a boy; now a man—I dare not go on. I dare not describe the least bad, much less tell the worst. These things, these daily incidents of this year of grace, Christian men, and Christian women, are they unfit for your fastidious ears? Ah! but things are as they are, and it is not your fastidiousness that can undo them. And is it not hypocrisy to shrink with delicate sensibility from hearing of crimes which are going on about you from day to day, and from week to week, and from year to year, while you do not shrink from the fact that they should be done, from the fact that they should be borne, by Englishmen like yourselves; done and borne by English women who might once have worn the rose of womanhood; done and borne by boys and girls who were once little bright-eyed children in our schools, and who, but for drink, might have grown up as happy and as sweet as yours. And if you are ashamed that these things should be, why do many of you not lift one finger to prevent this mingled stream of crime and pauperism from pouring its deluge through our streets? For where are these things being done? Among Pacific cannibals? among ancient pagans, such as St. Paul describes? No, I declare to you that I find no records of such chronic horrors among them as I find, normally, daily, as incidents of ordinary life, as items of common news, happening now: happening in the midst of the nineteenth century after Christ; happening in Christian England; happening in Liverpool, in Dublin, in Glasgow, in Manchester; happening here under your minster towers." *

Farther on he says:

"And what does it cost in crime? I will tell you, not as a surmise of my own, but on the recorded testimony, on the em-

* *Ibid.* pp. 16-18.

phatic evidence of almost every judge and magistrate, and recorder on the English bench. Remember that those arrested for drunkenness do not furnish one tithe of the drunkards, and then shudder to hear that, in a single year, 203,989 were arrested for crimes in which drunkenness was entered as a part of the charge; and that last year 5,131 women—only think of that, and of all the hideous degradation, all the unspeakable horror which it implies!—were arrested for drunkenness in Middlesex alone. In every province, in every country, in every great city of the United Kingdom, it has been stated from the seat of justice, again and again, that, but for drunkenness, there would not be in England one-tenth of the existing crime. It is getting a hideous commonplace of judges. Only ten days ago Lord Coleridge said, at Durham, that, but for drink, we might shut up nine-tenths of our jails. Last week was brought up before Mr. Justice Manisty, at Manchester, a wretched creature in man's semblance, who, as though he were worse than a natural brute beast made to be taken and destroyed, had brutally kicked to death a wife far advanced in pregnancy; and the judge in sentencing him to the gallows, said: 'You have been found guilty of the crime of wilful murder, your victim being your own wife. You are a sad, sad instance of the consequences of indulging in drink, which has brought you to this fearful condition. It is only owing to God's mercy that this has not brought many, many more into a similar case. I am afraid that if this vice continues to be indulged in as it now is, many more will stand in a like condition to you. Oh that we could, by administering the law, put an end to it!' Ah, he might well say that! But dare you blink at such testimony? Do you think that they say such things rashly?"*

There is no gainsaying the facts which reveal just such a state of things in the New World, also. In a report made to the Dominion House of Commons, Ottawa, Canada, a province where beer is largely used, we have this statement:

"Your Committee find, on examining the reports of the prison inspectors for the provinces of Ontario and Quebec, that out of 28,289 commitments to the jails for the three previous

* *Ibid*, pp. 80-82.

years, 21 236 were convicted either for drunkenness or for crimes perpetrated under the influence of drink."

Of the United States, Dr. Elisha Harris, for many years Inspector of Prisons, says :

"More than half of all the convicts in the State prisons and penitentiaries voluntarily confess the fact that they were intemperate and frequently drunk previous to the crimes for which they are imprisoned, and that such intemperance had an essential influence in preparing them for the acts of crime. About 82 per cent. of the convicts in the United States privately confess their frequent indulgence in intoxicating drinks. The Superintendent of the Detroit House of Correction found that only 18 per cent of the convicts in fifteen State prisons and a large number of county jails even claimed to be temperate. This may be taken as a fair statement of percentage of the temperate and intemperate in the prisons and jails of the United States and Great Britain.

"After two years of careful inquiry into the history and condition of the criminal population of the State, we find that the conclusion is inevitable that, taken in all its relations, alcoholic drinks may justly be charged with far more than half of the crimes that are brought to conviction in the State of New York, and that fully 85 per cent. of all convicts give evidence of having in some larger degree been prepared or enticed to do criminal acts because of the physical and distracting effects produced upon the human organism by alcohol, and as they indulged in the use of alcoholic drinks." *

The "New York Herald," bears the following testimony :

"Out of 51,566 persons committed to the city prisons in a single year, 34,316 were of foreign birth, and 17,250 natives; of 19,324 females, 14,077 were foreign born, and 5,265 natives. Of all the males 19,937 were intemperate and 12,187 temperate; of all the females, 12,770 were intemperate, and 6,572 temperate. In the same year 31,491 were sent to the First District Prison—the Tombs. These were from the lower part of the city, where the foreign element largely predominates. The arrests directly or indirectly caused by the use of liquor were :

* "The Relations of Drunkenness to Crime," p. 2.

	Males	Females	Total.
Assaults.....	2,058	295	2,353
Delirium tremens.....	14	14
Disorderly conduct.....	4,679	4,159	8,838
Intoxication.....	5,462	7,593	13,051
Vagrancy.....	1,007	625	1,652
Total.....	13,220	12,692	25,912

"Of the 254 persons admitted to the Asylum for the Insane in a single year, 127 were intemperate, 69 moderate drinkers, 55 unknown, and only 3 abstainents. Another year's record shows 280 intemperate, 90 moderate drinkers, 17 abstainents and 11 unknown. If we assume, and we believe it to be much within bounds, that 70 per cent. of the crime and pauperism of the city is chargeable to the use and abuse of intoxicating liquors, we shall have to charge to liquor that percentage of the cost of the Police Department, of the Department of Charities and Correction, of the Criminal Courts, and probably a considerable fraction of the Health and Fire Departments. In 1880 the following appropriations, excluding the money for street cleaning, were made :

For Police Department	\$3,459,917
Police Courts and General Sessions... ..	350,000
Charities and Correction.....	1,618,680
Total.....	\$5,428,597

"Awarding 70 per cent of these items to liquor, we find the figures to be \$3,800,015. With various items that cannot be precisely classified, we may put the round sum at \$4,000,000 or \$3.30 for each man, woman and child of our population.

What does rum pay back ? In plain terms, hardly one cent on the dollar. The Excise Board do not seem to know how many places they have licensed, nor to have any definite idea of how many rumshops there are in the city. But in 1877, the year of the smallest receipts for licenses, a census was made by police precincts. This showed in the whole city 7,874 liquor shops, of which 2,177 had licenses. There were at that time in the Fourth Precinct 440 liquor shops to a population of 20,000, and in the Fourteenth 387 to a population of 30,000. Here was a "gin-mill" for every sixty inhabitants. The Ninth Precinct had just about as many inhabitants, with twice as much territory, and 250 liquor shops—one to every 200 inhabitants.

Now, the records of police arrests for the last six months of 1880, show this comparison :

Liquor Arrests	Shops	Men	Women	Total.
Fourth Precinct.....	440	2,072	1,259	3,331
Fourteenth Precinct....	387	2,153	1,361	3,514
Ninth Precinct.....	250	889	192	1,081

"The precincts named, correspond almost exactly to the wards of the same numbers. The two rum-ridden precincts (the fourth and fourteenth) furnish almost 20 per cent. of all the arrests in the city. It is needless to say that more than seven-eighths of the arrests were chargeable to drink. It only remains to say that the present system of excise has not reduced the expense of the city for the support of pauperism or the punishment of crime to the amount of one dollar. It was never intended or expected to do so."

In Massachusetts, Hon. E. Trask, while lieutenant-governor, had before him "six hundred applications for pardon for criminals confined in prison, all but two of whom committed their crimes while under the influence of liquor." A chaplain of the Charlestown prison says: "Since I have been there, I have conversed with over fourteen hundred different men; and I have spoken with them particularly with regard to the matter of intoxicating drinks; and out of that number, fifteen-sixteenths have stated that liquor had something to do with their coming there."

Judge Sanger, of Boston, gives it as his opinion that "There are few cases into which the use of intoxicating liquors do not more or less enter."

"Crime and tippling," said Governor Andrew, "are so linked together, that if we could banish tippling, the judges have a thousand times declared that crime, unable to live alone, would follow too." *

The reports of the State Board of Charities corroborate this testimony. Says the report for 1867 (p. 202), speak-

* "Speech in Representatives Hall, Boston, April 3, 1867," p.

ing of the aggregate returns of convicts: "About two-thirds are set down as intemperate, but this number is known to be too small. Probably more than 80 per cent. come within this class, intemperance being the chief occasion of crime."

The report for 1868 (p. 137), says: "Of all the proximate causes or occasions of crime, none is so fruitful as intemperance. The returns show that from 60 to 80 per cent. of our criminals are intemperate, and the proportion of those whose crimes were occasioned by intemperance is probably even greater."

And the report of 1869 (p 175): "The proportion of crime traceable to this great vice must be set down, as heretofore, at not less than four-fifths." The same is the testimony of the inspectors of the State prison, 1868, (p. 4): "About four-fifths of the number committed the crimes for which they were sentenced, either directly or indirectly by the use of intoxicating drinks."

In Pennsylvania, Judge Allison, in sentencing a prisoner who had been convicted of murder, took occasion to speak of the previous good character of the prisoner, describing it as an enviable one, independent of the offence for which he was about to be sentenced, and referred to the fact that the use of intoxicating liquor had been the cause of his crime and disgrace; at the same time remarking that this was but a type of nearly all the murder cases that had previously come under his notice—his observation and experience having convinced him, that to the use of intoxicating liquor was to be attributed the numerous murders yearly committed—"that blood and rum went hand-in-hand."

The same year, the prison inspector reported that "of all offences against the laws, more than three-fourths are directly chargeable to the use of intoxicating beverages;" some prison officers even making the proportion greater, as, for instance, in Lancaster County, where the officers positively

assert that nine-tenths of all offences are directly chargeable to the use of liquor. And the inspector, in a very emphatic manner, asserts his conviction that the highest estimates are nearest the truth. He states the fact that, in one county, "out of thirty-seven prisoners remaining in prison Dec. 31st, 1866, twenty-seven were habitual drunkards, and ten claimed to be moderate drinkers."

The prison agent of Philadelphia, in his report for 1870, says:

"An ending of the bad effects of this unholy business may be seen in the fact that there have been thirty-four murders in the last year in our city alone, each one of which was traceable to intemperance; of our 38,000 arrests in our city within the year, seventy-five per cent. of this number were caused by intemperance; ignorance and drunkenness are the real causes of nearly all the misery in the world. The last is immeasurably worse than all the others combined; for such is the benumbing and stultifying effect of intoxicating drinks that they change a man of reason and feeling into a brutalized monster. Hence it is that the knife, the dagger, the bludgeon and the pistol are in such frequent use. No sooner has our county disposed of one case of murder or assassination than the liquor shops furnish others to supply its place."

A short time ago, Judge Pierce of Philadelphia, said in an address in that city:

"Science has revealed, by the aid of the microscope, the presence of living and often disgusting objects in a drop of water. The stomach revolts at the spectacle, under the glass, of the creatures which tenant every refreshing draught, however invisible to the naked eye. Let me tell you what once came out, under the process of justice in the Court of Oyer and Terminer in this city, from a single gallon of whiskey, which to most eyes seemed innocent and harmless enough. There came out of it two murderers, two widows, eight orphans, two cells in the State Prison filled with wretched convicts for a term of years. The whiskey, moreover, was used in connection with the administration of one of the ordinances of religion—the sacrament of baptism. It was drunk at the christening of a child, and the men who drank it fought, and two lost their

lives, and the further results were what I have said. Did not Shakespeare say well: 'O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil'?"

It is reported in the "Christian at Work," for January, 1880, that "Mrs. Elizabeth Comstock, of Michigan, the widely known Quaker missionary, has visited 115,000 prisoners, and of this number she finds that 105,000 were brought to prison through strong drink."

The Grand Jury of Kings County (Brooklyn), N. Y. said in March, 1888:

"Our county penitentiary and lunatic asylums and almshouses are being overcrowded with the subjects of crime, of insanity, of poverty, mainly the results of the use of strong drink, and our local criminal courts are being burdened with trials brought about largely through the use of such drink."

The "Kentucky Temperance Advocate" says: "About two years ago Judge A. W. Bartlett, of Trimble County, refused to license the sale of intoxicating drinks to any man in the county, and was sustained by the courts, and as a result there is not now a criminal case on the docket, nor a criminal in jail, nor a pauper in the county; and in contrast with this, look at the license counties in the same State. Anderson, with her two whiskey murders in one week; Jefferson, with from forty to fifty whiskey murders per year; Pulaski, with ten whiskey murders recently; Bourbon, with ten whiskey murders now on the docket; Scott, with her docket crowded."

Testimony of this kind might be accumulated indefinitely. Let this, however, suffice, for nothing appears, or can appear, to contradict it. A few words will be added, showing how physicians are accounting for the fact, and how their testimony is corroborated by the proof that drunkenness increases or diminishes in proportion to the amount of intoxicants sold.

Peter Burne, in his very valuable work, "The Tetotaler's Companion," thus sets forth the connection between drinking and crime (pp. 31, 32):

"During the seven years between 1812 and 1818, both inclusive, the annual average number of prisoners committed for trial in

England and Wales was 11,305; but during the seven years between 1826 and 1832, the annual average was 21,796; the commitments having doubled all but a trifle, during the twenty-one years; while the population had increased only about one-third. Now observe the cause of this great increase in the commitments. During the first of the above periods, the annual consumption of British spirits were five millions of gallons. In the last, it had risen within a little to nine million gallons or almost double. That the matter may be still more manifest, take the following facts for consideration. During the four years succeeding 1820, the number of criminals committed for trial in England and Wales was 61,260, while the consumption of spirits was twenty-nine million gallons. But in the succeeding four years (ending 1828), the number of commitments had swelled to 78,345, while the consumption of spirits had increased to forty-two million gallons. The calendar thus sympathizing with the increased consumption of intoxicating liquors during the same period.

"In the next four years (ending 1832), the number of commitments was 91,366, while the consumption of spirits was forty-eight million gallons, the increase of commitments during the eight years only being upwards of thirty thousand—just one half, or fifty per cent.—the consumption of spirits in England and Wales increasing in the same time sixty-eight per cent.; with a very decided increase also in the consumption of malt liquors. Further, in the first of the above periods of four years (1821–4 inclusive), the number of licenses granted in England and Wales for the sale of intoxicating liquors, was 351,647; while in the last period, ending with the year 1832, it amounted to 468,438; the increase being 116,791 licenses. Thus is established an important fact; viz. that public houses, drinking and crime, increase in a corresponding ratio."

The testimony of Dr. Nott, previously quoted, is a confirmation of this phenomenon, viz.: "In Scotland, in 1823, the whole consumption of intoxicating liquors amounted to 2,300,000 gallons, in 1837 to 6,776,715 gallons. In the mean time, crime increased 400 per cent."

Similar the condition of things in Ireland, as shown by the falling off of crime, as drunkenness diminished. Judge Noah Davis, of New York, thus states the case:

"Before the close of October, 1838. Father Mathew had enrolled in Ireland more than 250,000 names on his pledges of total abstinence. Well, names are nothing. Things are much. Lord Morpeth, when Secretary for Ireland, gave these statistics. Of cases of murder, attempts at murder, offences against the person, aggravated assaults, and cutting and maiming, there were, he says, in 1837, 12,096 ; 1838, 11,058 ; 1839, 1,097 ; 1840, 173. Between 1838 and 1840 the consumption of spirits in Ireland had fallen off 5,000,000 gallons ; the public-houses where liquor was retailed had lessened by 237 in the city of Dublin alone : the persons imprisoned in Bridewell (the principal city prison), had fallen in a single year from 136 to 23, and more than 100 cells in the Bridewell being empty ; the Smithfield prison was actually closed." *

"My sole purpose," Judge Davis adds, "is to establish that intemperance is an evil factor in crime, by showing that whatever limits or suppresses the one, diminishes the other in a ratio almost mathematically certain. Whether judging from the declared judicial experience of others, or from my own, or from carefully collected statistics running through many series of years, I believe it entirely safe to say that one-half of all the crimes of this country and of Great Britain are caused by the intemperate use of intoxicating liquors ; and that of the crimes involving personal violence, certainly three-fourths are chargeable to the same cause." (P. 21.)

(h). The great "Social Evil," Prostitution, is, in a degree wholly incalculable, created and continued by drinking. "Many prostitutes, it is true," says Dr. Tait, Police Surgeon, Edinburgh, in his work on "Magdalenism," "had no claim to the title of drunkard before surrendering themselves to a life of licentiousness ; but comparatively few have yielded to the entreaties of their first seducer without being previously brought under the influence of intoxicating liquors. Most of the married females in the lower, and all belonging to the genteel ranks of society, who have become prostitutes, had previously contracted habits of intemperance. These habits became the constant source of dis-

* "Intemperance and Crime," p. 12

sension and wrangling between them and their husbands, till a formal or voluntary separation took place between them. In the poorer classes, a tendency to dissipation cannot be otherwise supported than by prostitution; whilst in the richer no woman who is under the influence of liquor is capable of resisting attempts that may be made upon her virtue."

To the same effect Duchatelet, in his work on "Prostitution in Paris," speaking of the "Peculiar defects of prostitutes," alludes to intemperance, as follows:

"The love of strong liquors may be placed at the head of these defects; it may be considered as general, though in different degrees. They early acquire this habit, from a desire to prevent reflection; and they insensibly accustom themselves to it, until the practice becomes so strong as to preclude all chance of returning to a better state, and finishes by plunging them into the lowest state of brutality."

In the report to the English Parliament, on Public Houses, in 1853, is the testimony of a woman who kept twenty-six brothels:

"That if all the public houses were closed early, she would have to close some of her houses. The women I have placed in institutions tell me that their best time is when men are excited by drink; they come out of these houses at eleven, twelve, or one o'clock in the morning, and during those hours they have more command over the men than at other times."

"It was stated before the Committee of the House of Commons, that at a dinner party, composed chiefly of distillers, one of these very patriotic and chaste gentlemen gave as a toast, 'The distillers' best friends, the poor prostitutes of London.'"

For further testimony on this subject, as also for statistics on the extent of prostitution, and the number of prostitutes, the reader is referred to "*Alcohol in History.*"

As it is commonly said by those interested in the manufacture and sale of intoxicants, that opposition to their traf-

* "*Anti Bacchus.*" By Rev. B. Parsons, p. 55.

fic proceeds from Puritan fanatics, we cannot better conclude this section of our work than by employing the language of one who is so far removed from puritanism as to be a lecturer against all religion. Col. Robert G. Ingersoll, in an address to a jury in a case involving the manufacture of ardent spirits, is reported to have said :

“ I am aware there is a prejudice against any man engaged in the manufacture of alcohol. I believe from the time it issues from the coiled and poisonous worm in the distillery, until it empties into the hell of death, dishonor, and crime, that it is demoralizing to everybody that touches it, from the source to where it ends. I do not believe that anybody can contemplate the subject without being prejudiced against the crime. All we have to do is to think of the wrecks on either side of the stream of death, of suicides, of the insanity, of the poverty, of the destruction of the little children tugging at the breast, of weeping and despairing wives, asking for bread, of the man of genius it has wrecked, the man struggling with imaginary serpents, produced by this devilish thing ; and when you think of the jails, of the alms-houses, of the asylums, of the prisons and of the scaffolds on either bank, I do not wonder that every thoughtful man is prejudiced against this vile stuff called alcohol. Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachments, blights parental hope, and brings premature age in sorrow to the grave. It produces weakness, not strength ; sickness, not health ; death, not life.

“ It makes wives widows, children orphans, fathers fiends, and all paupers. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with misery, idleness and crime. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries and furnishes victims to the scaffold. It is the blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, honors infamy. It defames benevolence, hates love, scorns virtue and innocence. It incites the father to butcher his helpless

children, and the child to grind the parental ax. It burns up men, consumes women, detests life, curses God, and despises heaven. It suborns witnesses, nurses perfidy, denies the jury box, and stains the judicial ermine. It bribes voters, disqualifies votes, corrupts elections, pollutes our institutions and endangers the government. It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor: terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend, calmly surveys its frightful desolations, and stained with havoc, it poisons felicity, kills peace, ruins morals, wipes out national honor, then curses the world, and laughs at its ruin. It does that and more—it murders the soul. It is the sum of all villainies, the father of crimes, the mother of all abominations, the devil's best friend, and God's worst enemy." *

IV. Passing now to consider The Drink System as Subversive of National Prosperity, we find ourselves on the threshold of an almost limitless theme. In the essay immediately preceding this, and so often referred to in these pages, "*Alcohol in History*," we have attempted a sketch of the extent and effects of drunkenness among ancient and modern nations, and an indication of the character of the evils which invariably accompany and follow it. The subject demands treatment in this connection; and while seeming sameness may appear to be inevitable, it will be our aim to avoid mere repetition and to make the former Essay and the present supplemental to each other; each somewhat independent of the other, and yet most complete in their united testimony.

We commence, then, with a few examples of National Demoralization in Ancient Times, traceable to the use of intoxicating beverages.

(a). Assyria was a world-conquerer, and while engaged in its subjection of every opposing nation, was characterized by bravery, abstinence, and frugality,—its name a synonym for power and magnificence; but, as Rollin assures us, lux-

* "*The National Freeman*." April, 1881, pp. 99, 100.

ury, intemperance, sensuality, loosened its reins of power, prostrated its splendor in the dust, made its people imbecile and cowardly. Nineveh was taken by the troops of those kings who, but a short time before, were vassals or tributaries of the monarchy. The Assyrians, trusting not to the courage of their souls and the strength of their arms, as their indomitable fathers had done, shut themselves up within their massive walls, and looked solely to these for their safety ; but in vain, for their great city was taken ; its inhabitants put to the sword ; and its drunken monarch was slain in the midst of his debauchery.

Babylon, the remnant of the Assyrian Empire, presents a similar instance of greatness, and riches, and power obtained through abstinence ; and alas ! of loss of all these through intemperance.

“ The very night of its overthrow was one of general debauchery : the king, with his satraps and nobility, were drinking from the vessels brought from the temple at Jerusalem. The soldiery, and even the men on guard, were wallowing in drunkenness ; and in this condition, were surprised and hewn down by the Medes and Persians, who had for some time been besieging the city, and having turned the course of the river, availed themselves of its bed as a path, and marched into the city beneath its mighty gates. The king and his drunken companions were slain in the midst of their revelry.”

The Persian Empire, built on the ruins of the Babylonians, was founded by the conqueror of Babylon, a man of strict abstinence, a bold rebuker of intemperance in others, Cyrus the Great, “ who, for military skill and bravery, may be compared with the greatest of the warlike great ; for wisdom, with Solomon ; and for the application of it, with Solon.” His portrait, as drawn by Xenophon, reveals a wisdom and virtue so rare, that many have suspected his biographer of drawing largely on imagination. In the first book of the *Cyropædia*, Xenophon relates of Cyrus, that, when a boy, on the occasion of a visit to his grand-

father, Astyages, the king of Media, he took a great dislike to the king's cup-bearer, because that official being also the only one allowed to introduce persons to the royal presence, did not permit the young prince admission to the king so often as he desired.

On one occasion, when Cyrus was allowed by the king to make presents of the meats on the table to any one he pleased, he at once began distributing them to the king's officers in waiting; to one, because he had taught him to ride; to another, because he waited well upon his grandfather; and to a third, because he took good care of his mother. The cup-bearer was the only official to whom he gave nothing. The king expressed concern at the neglect shown to this officer, for whom he had a special regard, and who deserved it, he said, because of the dexterity with which he served him. "Is that all, father?" said Cyrus. "If that be sufficient to merit your favor, you shall see that I will quickly obtain it; for I will take upon me to serve you better than he."

Immediately equipping himself as a cup-bearer, and holding the cup in an adroit manner, he presented it to the king with a dexterity and a grace which charmed him exceedingly. Then throwing himself upon his grandfather's neck, and kissing him, cried out in great joy, "O Saccas, poor Saccas, thou art undone! I shall have thy place!" Astyages embracing him, said: "I am mighty well pleased, dear child; nobody could serve me with a better grace; but you have forgotten one essential ceremony, that of tasting;" alluding to the duty of the cup-bearer, as an indication and assurance that there was no poison in the cup, to pour some of the wine into his left hand, and taste it before presenting it to the king. Cyrus quickly replied that it was not from forgetfulness, but because he believed that there was poison in the liquor. And on being asked why he thought so, replied that he so concluded from the

conduct which he had witnessed when it was drank at a former entertainment. "For," said he, "you all began to sing ridiculously; and without attending to the singer, you swore he sang divinely; then every one telling stories of his own strength, you rose and fell to dancing, but without rule or measure, for you could not even keep upright; then you entirely forgot yourselves; you, that you were a king, and they that you were their ruler; then I discovered, for the first time, that you were celebrating a feast where all were allowed to talk with equal liberty, for you never ceased talking." "Why," said Astyages, "have you never seen the same thing happen to your father?" "No, never," said Cyrus.

As Cyrus grew to manhood, his temperance principles grew and strengthened, and he carried them into his government with such effect, that his empire speedily increased from 100,000 subjects to the largest of that early day. To so great a degree did he restrict the use of wine, that it was not allowed except on festive occasions; and even then it was provided that no large vessels should be used, on account "of its enervating effects both on the body and mind." (*Cyropædia*, Eighth Book.)

The Medes, on the other hand, who formed part of the Empire, were notorious drunkards, and their pernicious examples gradually undermined the virtue of the Persians, so that the nation in time became the most corrupt and drunken on the face of the earth. Prof. Rawlinson, in the 4th volume of "*Ancient Monarchies*," says of the Persians:

"Instead of water, wine became the usual beverage; each man prided himself on the quantity he could drink; and the natural result followed, that most banquets terminated in general intoxication. Once a year, at the feast of Mitheas, the King of Persia, according to Denis, was bound to be drunk. A general practice arose of deliberating on all important affairs under the influence of wine, so that in every household, when a family crisis impended, intoxication was a duty."

What wonder, then, that after one short war with the troops of Alexander of Macedon, Babylon bowed to the dictation of another conqueror.

The evidences of debauchery and lust which everywhere met the eyes of the conqueror, so shocked the good sense of Alexander, that he expressed his feelings in most marked disgust. But soon he began to give himself up to all the madness of intemperance, and died of a frenzied fever brought on by drunkenness.

Athens, in its early day, and during its rise, was renowned for temperance; the strict laws of Solon severely punishing intemperance and all other irregularities of life. The Spartans also greatly abhorred intemperance. Plutarch says that it was customary for the fathers of families to make their slaves drunk, in order that their children, seeing them, might be disgusted with the exhibition. Plato declares that the vice of intemperance was so effectually rooted out of the republic of Sparta, that in no town or village could be found any drinking association, nor anything resembling one. If any man found another intoxicated, even though he should plead in justification that it was the feast of Bacchus, his excuse could avail him nothing as a screen from punishment. The Locrians had a law punishing with death any man who should drink wine, unless by a physician's prescription. Lycurgus, of Thrace, cut up all the vines in his kingdom, and passed severe laws against the importation of wine from any country. Such were the Greeks in their youth, and marvellous was the glory to which they attained. But after the final expulsion of the Persians, a decline began. Athens lost its moral tone, Sparta relaxed her laws, and Thrace, as it had been the fabled birth-place of Bacchus, became, in its degeneracy, the principal theatre of the infamous rites by which his name was celebrated.

Rome commenced its career distinguished by rare abste-

miousness, under the influence of which the small dominion of the Latin Kingdom extended by little from one tract of land to another, then to states, finally to kingdoms, till at length it became so compacted and concentrated into a power with which no other could successfully contend, that it has been known to this day as the chief mistress of the world. In its earlier years the cultivation of the vine, which in its wild state grew throughout Italy, was altogether neglected, and wine was so rare among them that milk was the common beverage employed in their sacrifices. As intercourse with other nations, especially with Greece, became more extensive, the love of wine increased, till at length the triumphs of arms abroad were celebrated at home with long continued libations of native and imported intoxicants. Bacchanalian festivals also became frequent, and slowly, but surely produced enervation of the national character, the extinction of that indomitable ardor which once so greatly distinguished the people, and to which they were indebted for their success and greatness:

“Finally, like the preceding empires, the vitals of the Roman constitution became corroded by intemperance; effeminacy and supineness were brought on; and the vast political fabric (whose huge shadow, as it followed the sun described a mighty circuit extending to the extreme borders of the known world,) being thus sapped and undermined, fell, pile upon pile, with a crash to which history presents no parallel.”

(*b*). If we turn to modern times, we are confronted by an array of evils springing from intemperance, and threatening the well being of nations, that are more fearful and ruinous than all other calamities combined. Their effects, so invariable and utterly appalling, would not be endured by any people if they were a new calamity just developing among us, or even reasonably anticipated as the result of some newly proposed experiment. But they have ceased to be novel or experimental: they are real, and certainly ruinous; and because this is so, probably, they fail to com-

mand the attention they deserve. Let us look at them anew, and be roused from our indifference.

Consider, then, the effects of the Drink System upon national development, strength and wealth. As we have before said, the home is the unit in the national life. Intemperate homes make intemperate neighborhoods, and the circle of influence widens into the more general community, the state and the nation. Hence the influences are not only direct in forming the condition of the mass, but also fearfully counteractive in determining the character and fortunes of communities, neighborhoods and homes.

The solidarity of the race is undeniable, and therefore, whatever affects one affects all, and whatever affects all reaches backward and affects and influences every home. None of us do or can live to ourselves alone, least of all is it possible for this result in a "government of the people by the people." Vice, crime, pauperism, individual debasement, social corruption, national shame and ruin, are the sure fruits of the evil of intemperance. These dwarf all national development, waste strength and destroy wealth. The money spent for intoxicants by four of the leading powers—Great Britain, France, Germany, and the United States, is annually three billion dollars. This is the direct expense only, the sum that goes out of the pockets of the drinkers into the tills of the liquor sellers.

The indirect expense is as much more. Two thousand millions of dollars a year worse than thrown away! What would it not purchase if devoted to production, instead of destruction? National debts would speedily disappear if this wasted sum could be applied to them; cities could be cleansed, and disease warded off from our crowded centres; industries could be encouraged that would give all citizens profitable employment; and gains sufficient for the support and comfort of old age would be in reach of all who toil for daily bread.

Statistics from the chief of the bureau at Washington give the amount of spirituous and malt liquors and wines consumed in the United States for the year ending June 30, 1887, as follows :

	Gallons.
Distilled domestics.....	66,183,360
" foreign.....	1,490,685
Malt liquors.....	675,311,932
Wines, all kinds.....	18,439,929
Total.....	761,425,906

This gives a rate of 1 38-100 gallons of distilled spirits per capita ; malt liquors 11 1-4 gallons, and wines 31-100 gallons, a total of 12 83-100 gallons, for every man, woman and child in this country, at a cost of \$12.17 per capita, reckoning the present population at 60,000,000, and the amount expended at \$750,000,000. Probably the amount is really nearer \$900,000,000. And concerning it "Bonfort's Wine and Spirit Circular," viciously says, in 1888 :

"The sum of \$900,000,000 is surely very reasonable, when we come to consider all the good that is done, and all the fun there is had in drinking beer, whiskey, champagne, claret, etc. What is a pitiful sum of \$15 a year per capita for all this happiness ? We are perfectly certain that the same benefit could not be derived from the same money spent in any other way. Seventy-five dollars a year is all that each home pays for such happiness."

Not long since, in a sermon delivered at Westminster Abbey, the Archbishop of York stated that the annual drink bill of England is £140,000,000, or about \$700,000,000. "The Western Brewer," for March 1882, has the following :

"The number of breweries in Great Britain in 1880 was 26,114 ; in Germany, 23,940 ; in the United States, 3,293 ; in France, 3,100 ; in Belgium, 2,500 ; in Austria-Hungary, 2,297 ; in Holland, 560 ; in Russia, 460 ; in Norway and Switzerland, 400 each ; in Denmark and Sweden, 240 each. The quantity of

beer produced in Great Britain was about 49,000,000 hectolitres (the hectolitre is equal to about 22 gallons); in Germany, about 37,000,000; in the United States, 22,000,000; in Austria-Hungary, 11,000,000; in Belgium, 8,000,000; in France, 7,000,000; in Russia, 3,000,000; in Holland, 2,000,000."

The same journal for January, 1882, says:

"The quantity of French wine consumed in England, was in 1859, 695,000 gallons; while in 1880 the consumption amounted to 6,986,000 gallons. England is still in the main inhabited by a population of beer and spirit drinkers. Eleven hundred and ten million gallons of beer, and 40,000,000 of spirits are annually consumed in the United Kingdom, while simultaneously the yearly consumption of wines of every kind hardly exceeds 16,000,000. The annual consumption of beer in England is 25 gallons per head of the population."

Look now at the confessed results of this ruinous habit, as they are set forth, not by total abstinence men and prohibitionists, but by shrewd political observers, and by the secular press, as matters of fact so startling as to force attention to them. What a fearful showing, in this respect, as also an argument against the claim of the advocates of beer-drinking, that wine and beer countries are not cursed by intemperance from ardent spirits, is the following, translated from a recent number of the "*Nachrichten aus Deutschland und der Schweiz*" (News from Germany and Switzerland):

"Complaints are coming in from different parts of Germany, Austria, and Switzerland in regard to the rapid increase in the consumption of whiskey, and the consequent civil disturbances and physical injury to the working-classes. In the north and east of Germany the worst kind of potato-whiskey has displaced the corn-whiskey—that is, the latter has, on account of the unsatisfactory harvest, risen so greatly in value that poorly-paid workmen cannot afford to buy it; but the North German holders of large estates provide in the most 'liberal' way 'a poor man's drink': for a nominally low rate they produce potato-brandy, of which even the poorest workman can buy more than is good for him. Especially in Upper Silesia has the

whiskey pest secured a foothold, which is evidenced by numerous newspaper reports.

"The situation is a sad one in Switzerland also. Swiss physicians have asked that the allowance of drink to the soldiers be diminished. The decrease in the size of the Swiss as a race, as compared with former times, and the light muscle of the rising generation, are wholly attributed to the consumption of whiskey. A physician recently said that as long as spirits were not removed from the workingmen's tables, and the milk-can did not resume its former place, so long would the people retrograde and give place to another race that would be less bold, venturesome, and enterprising, and more easily contented. Another cause for complaint was found in the fact that many workmen openly declared that they would rather endure the pangs of eternal punishment than work at the present low rate of wages. This feeling and the large consumption of whiskey were together the cause of the alarming situation."

The New York "Nation" not long ago published a letter from a Berlin correspondent, on the alarming increase of intemperance, and the use of distilled spirits in place of or in addition to the use of beer. Belgium, he says, has since 1840, more than doubled the use of ardent spirits, and in the industrial counties has a dram-shop for every seven persons. In Germany the dram-shops increased, in two years, twelve thousand two hundred and sixty-one—about ten per cent. The late Emperor of Germany, in an address to his parliament, called attention to the serious increase of crimes and misdemeanors committed by men in a state of drunkenness, and Parliament has sought to limit the number of licensed dram shops.

Of the effects in Great Britain, Mr. Gladstone has said: "More evils come from intemperance to the people than from war, pestilence and famine, those three great scourges of the human family." So the London "Times:" "The use of strong drink produces more idleness, crime, want and misery, than all other causes put together."

Mr. Bruce, the home secretary under the former Gladstone ministry, confessed that intemperance was "not only a

great evil, but the greatest of all evils with which social reformers have to contend."

"Startling as it may appear," says Charles Buxton, in his essay—*How to Stop Drunkenness*—"it is the truth, that the destruction of human life, and the waste of national wealth, which must arise from the tremendous Russian war, are outrun every year by the devastation caused by national drunkenness. Nay, add together all the miseries generated in our times by war, famine and pestilence, the three great scourges of mankind, and they do not exceed those that spring from this one calamity."

"It is, in short, intoxication that fills our jails. It is intoxication that fills our lunatic asylums. And it is intoxication that fills our work-houses with poor. Were it not for this one cause, pauperism would be nearly extinguished in England." (Pp. 1, 11.)

"I am convinced," says Grace Greenwood, "that England's heart of oak is being eaten out by the fire of intemperance."

Ireland, cursed for centuries by English misrule, has been yet more severely cursed, and is to this day bearing a more fearful burden, from whiskey, than from its severest political oppression. Bishop Doyle, of the Catholic Church, an undoubted sympathizer with the Irish, in a pastoral charge, in 1831, thus truthfully addressed his people:

"What are the sources of your evils? A disregard of yourselves, springing out of your own worthlessness, your own idleness, your own drunkenness, your own want of energy and industry in improving your own condition. These are your vices, the fruits of long-continued and grinding oppression, the almost hereditary vices of the Irish people. Your situation never can or will improve until unceasing industry succeeds to idleness, until obedience to the laws and self-respect become the characteristic of the Irish people. Till then you may complain of oppression, but it will not cease. You may rail at the law, but it will persecute you. No power on earth can at once remedy your evils. The Government and Legislature are endeavor-

oring to heal them, but time is necessary for the accomplishment of so great a work. More depends on you than on acts of Parliament. All the laws that ever were enacted would not make an idle or a violent people rich and happy."

This picture represents most truthfully the Ireland of to-day, a half century after the words of wholesome warning were penned. Whiskey is the tyrant who oppresses Ireland now. The amount involved in the total rental of land concerning which, and no doubt justly, there has been so much feeling and trouble, is \$57,000,000, while the average liquor bill is annually \$69,000,000, over ten dollars per head for every man, woman and child in that unhappy country. What wonder that sympathy for such a people often gives way to indignation at their criminal beastliness.

Mr. John G. Richardson, the great linen manufacturer of Bessbrook, writes from Belfast, to the "London News," that Ireland's greatest need is a change in her liquor laws; that "in the year of famine over fifty millions of dollars have been spent in drink in that down-trodden country; and that those districts which are most clamorous against the landlords and the rents, are the largest consumers."

A correspondent of the "Metropolitan Journal," suggests the notoriously frequent grog-shop as a potent factor in the general distress of Cahirciveen. He says: "I am told that the duty on spirits sold in this cheerful townlet exceeds the whole annual revenue of the barony of Iveragh."

In the city of Cork more than one-half the shops are retail drink-shops, whose annual income has figured at one million dollars.

As we write this we are favored with an examination of a new and reliable work setting forth the general statistics of the United Kingdom, from which we obtain the following items of costs for the year 1879:

POLICE FORCE.

England and Wales.....	£3,058,671
Scotland.....	304,972
Ireland.....	1,217,456
	<hr/>
	£4,581,099

PRISONS.

England and Wales.....	£430,985
Scotland.....	67,475
Ireland.....	145,700
	<hr/>
	£644,160

PAUPERS.

England and Wales,	£8,286,213
Scotland.....	848,974
Ireland.....	1,124,909 *
	<hr/>
Total.....	£10,300,096

Making a total for these three items, £15,523,550, or \$77,617,-750.

What we have seen to be true of Switzerland, is true of France as to the extent of drinking. For many years there was drunk annually in France, of wine, 770,500,000 gallons; of beer 80,000,000; of brandy, 16,000,000; being a total of 867,100,000 gallons, or an average of 24 gallons to every man, woman and child of the population. Of late years the consumption of absinthe has become enormous. Beer is also used in constantly increasing quantities. "The Western Brewer" for January 1882, says :

"The consumption of beer in Paris is now something enormous, although, a few years ago it was scorned as 'that disgusting mixture, the German National drink.' There is now a great importation from Germany, pouring in two gigantic streams, one dark brown and the other blonde, whereas there was formerly only a thin liquid thread from Alsace, which came for consumption by the patriotic Alsatians living in Paris.

* "Statistical Atlas of England, Scotland, and Ireland," by G. Philip Bevan, F.S.S., F.G.S., etc. Edinburgh and London, MDCCCLXXXII.

“The first Parisian beer houses were kept almost exclusively by Alsatians, and were modestly kept in remote quarters, away from the splendid boulevards. The landlords, in their increasing prosperity, gradually came out of their obscurity into more attractive localities, and the wine adulterators, and phylloxera, and the exorbitant Parisian taxes, increased the popularity of the drink, until now the famous breweries of Germany all have their regular beer-vans on the railways to Paris. . . .

Beer has broken the sway of coffee and absinthe in Paris, the inordinate use of which has been seriously weakening the nerves and undermining the virility of the Parisians.”

It is not true that the consumption of absinthe has diminished, but simply that beer is adding to the drunkenness of the French. One notable effect of it all, is, that “three-fourths of the Parisians are poor. There are in the city 684,952 tenements, of which 468,641 are let for less than \$80 per year.” Bad off as the poor in the large cities of the New World are, they dwell in a paradise when compared with the poor of absinthe and beer-cursed Paris.

Similar results of poverty, shame, crime and loss are entailed upon the United States, as the foregoing pages abundantly show. According to statistics compiled by David Tatun, the actual cost (direct and indirect) and waste to the United States by alcoholic liquors, is fifteen hundred millions, with only fifty millions returned to the General Government in revenue. For every dollar received, thirty dollars is paid out to repair liquor damages. What proportion is received and paid in each State, it would be impossible to say; but a few hints are found in the experiences in special localities. For example, it was found in Philadelphia, a few years ago, that for every fourteen dollars received in payment of liquor licenses, one hundred dollars were paid out by the city in liquor damages.

In New Bedford, Mass., under license law, it was estimated that eighty cents of every dollar required in taxes was caused by alcohol; and that every twenty cents of liquor revenue cost the city a dollar, for its results. Chief-

Justice Davis says: "If all the evils of whatever kind were divided into five parts, the liquor traffic would be responsible for four of them."

Governor Dix, of New York, said in one of his veto messages:

"Intemperance is the undoubted cause of four-fifths of all the crime, pauperism, and domestic misery of the State." And Governor Gaston, in his message to the Legislature of Massachusetts, in 1875, employed these words: "Intemperance has been the most prolific source of poverty, wretchedness and crime; it has filled the state and the country with its destructive influences; and its progress everywhere heralds only misfortune, misery, and degradation."

What is involved in such statements, especially when we consider that they apply with equal force to all the States in the Union, it is difficult for us to grasp. Take, then, another method of attempting to comprehend the fearful loss thus indicated. A few years ago, the "London Economist," in an attempt to show the cost of war for a series of years, compiled two tables relating to the wars of the last twenty-five years, from the official statistics of the various nations concerned; including, in addition to the troops slain, a portion of the deaths occasioned by the ravages of the wars among the civil population. The tables were the following:

I. LIVES LOST, 1852-77: KILLED IN BATTLE, OR DIED OF WOUNDS AND DISEASES.

	Persons
Crimean War.....	750,000
Italian War (1859).....	45,000
War of Sleswick-Holstein.....	3,000
American Civil War—	
The North.....	280,000
The South.....	520,000
	800,000
War between Prussia, Austria and Italy in 1866.....	45,000
Expeditions to Mexico, Cochinchina, Morocco, Paraguay, etc.....	65,000

Franco-German War of 1870-1871—

France.....	155,000
Germany.....	60,000
	<hr/> 215,000

Turkish Massacres of Christians in Bulgaria, Armenia,
etc., 1807-77..... 25,000

Total.....

1,948,000

II. Cost, 1852-77.

Crimean War.....\$1,700,000,000
Italian War of 1857..... 300,000,000

American Civil War—

The North.....\$4,700,000,000
The South 2,300,000,000

7,000,000,000

Sleswick-Holstein War..... 35,000,000

Austrian and Prussian War, 1866.....330,000,000

Expeditions to Mexico, Morocco, Paraguay, etc., (say
only)..... 200,000,000

Franco-Prussian War.3,000,000,000

Total.....

\$12,065,000,000

"This loss of life," said the compiler, "is equal to about half of the population of the whole metropolitan area; and we may vaguely imagine what would be the effect upon production and consumption of absolutely depopulating the whole of the west and north districts of London. The loss £2,413,000,000 sterling of capital (\$12,065,000,000) is equal to about eight or ten years revenue of all the governments of Europe and North America.

"But a public revenue, let it be remembered, is mainly applied in the payment of services and the promotion of public works, which are to a large extent useful. The \$12,065,000,000 of money have been absolutely annihilated. Further, the fortresses, ships, artillery, etc., destroyed by war must be replaced by capital taken, over a series of years, from productive purposes. And this is also true of the pensions and rewards granted to maimed and disabled soldiers and sailors."

Compare this bill of war costs with the drinking bill of the United States. Dr. Young, chief of the bureau of statistics, estimated the sale of liquor in 1871, to be \$600,000-

000. This is known to be a low estimate, as indeed all official estimates must necessarily be, for while they include the illicit distilling and brewing, they do not pretend to take account of smuggled foreign liquors, nor of the adulterated liquors, which, as we have before seen, make up so large a portion of the bar-room and saloon traffic. But take these official estimates, and multiply the sum by 25, and we have \$15,000,000,000, or \$2,935,000,000 more than the cost of all the wars during the same time.

It is estimated that 505,260 persons are engaged in the wholesale and retail liquor trade, and 40,364 in the manufacture of intoxicants. Their labor is a direct and total loss to the nation. At \$2 per day, or \$500 per year engaged in some useful industry, they would add to the wealth of the nation \$272,812,000 per annum. At least 600,000 drunkards lose half their time by drinking, making a loss of \$150,000,000. At a low estimate there are 1,500,000 made tipplers, and if they lose but one day in the week, it amounts to \$156,000,000 per year. These items amount to \$578,812,000, which multiplied by 25, gives us \$14,470,300,000, or \$2,405,300,000 more than the cost of the wars of the entire world for 25 years.

It is estimated that the grain destroyed every ten years in the manufacture of intoxicants is valued at \$428,954,842, which for twenty-five years

would amount to.....	\$1,072,387,105
Add to this for idleness and wasted labor,	
as given above.....	14,470,300,000
Price paid for intoxicants.....	15,000,000,000
Total... ..	\$30,542,687,105

This is in excess of the cost of all the wars in the world for twenty-five years, \$18,477,687,105. It is more than four times the amount of the war bills of both the North and South in the war of 1861—1865; and more than six times the cost of that war to the Federal Government.

Add to this the cost of pauperism, crime, jails, courts, etc., comprising three-fourths of our taxes, and we have an almost incredible expense and drain on the resources of the country.

In Massachusetts, in 1880, the cost of crime caused by intemperance was \$1,578,000; and the cost of pauperism from the same cause \$1,200,000. If, making an estimate that comes short of the actual fact, we say that this represents one-tenth of the cost of crime and pauperism from this cause in the entire nation, we have \$69,450,000 as the amount of these two items of expense in 25 years. Add even to this the sum of \$240,000,000 invested in buildings, machinery, lands and labor to supply the demands of the liquor traffic, and we are confronted with an annual waste, from all these sources, of \$1,464,485,444, in the United States alone.

Comparing the 1,948,000 killed in all the great wars from 1852 to 1877, with those slain by intemperance in the United States, we obtain startling results. Estimates of the deaths occurring annually directly from the use of intoxicants, are put by some statisticians at 80,000; by others at 70,000. If we take the lowest estimate, it will give, for twenty-five years, a roll of victims to the rum traffic of 1,750,000, only 198,000 less than all the wars in the world, in the same length of time. The losses of the North during the war 1861—1865, averaged 56,000 per year; but the Drink System slays 14,000 in excess of that, every year. Is it any wonder that the alms-houses are filled with paupers—the widows and orphans of the men slain by rum? And still the carnage goes on.

A similar story of the extent of drinking in Russia, and of its like disastrous effects, is given in the following statement:

“The richest source [of revenue] is the duty on liquors, or in reality the brandy duty. For forty years past it has furnished

one-third of the whole revenue of the State. Brandy was formerly treated as a monopoly in twenty-nine governments, and in others, the tax was farmed. In the middle of 1858 a general farming of this tax took place. In order that the revenue from this item should not diminish, the government, under the Czar Nicholas, forbade 'temperance unions,' but in the midst of their struggle for emancipation, the peasants themselves recognized the evil consequences of drunkenness, and here and there made a vow only to drink brandy in case of illness, and at family rejoicings, under the penalty of punishment to those who should transgress.

"The farmers sought to revive the love of drink by cheap prices, and even by making presents of brandy, but only with partial success. They therefore sought the assistance of government, as they were unable to pay the rents. A ministerial decree actually forbade the carrying out of the agreements made by the peasants among themselves, under the pretext that such agreements were unauthorized. According to the statements of Prince Dolgorukov, the local principalities, won over by the farmers of the brandy tax, frequently employed active violence—sticks and staves—to force the peasants to drink brandy. This had its effect, and brandy drinking became more prevalent than ever.

"A few years afterwards a duty similar to the Prussian malt tax, was introduced in place of this farming, and the yield, which in 1853 was only £12,508,333, increased in 1865 to £21,053,355. In 1869 the duty was raised to 8s. 1d. per vedro. In 1871 the gross receipts from this tax were estimated at about £23,750,000; the colossal figure of £33,695,217 (\$168,476,085,) is now given as the estimate." *

Now, as one item of results, the same authority (p 557,) gives the following:

"'The Russian Review' has been able to furnish accurate statistics from six governments only, viz., St. Petersburg, Moscow, Odessa, Kasan, Charkov, and Sarator, containing together a population of 9,500,000 souls. The number of crimes committed in these amounted to 63,042, of which 38,742 were against property, (28,688 thefts, 3,811 incendiaries, etc.) 9,118 against persons, and the rest against the State, religion, etc. Among

* "The Condition of Nations, Social and Political," etc. By G. Fr. Kolb, p. 381.

those committed against persons were 3,700 acts of murder and manslaughter, 1,967 severe woundings, 109 rape and assassination."

(c). If we look for the effect of the Drink System on National Morals, we find, that not only, as has been stated when considering its effects on individuals, it benumbs and deadens the conscience of drinkers, but also that it brutalizes and degrades the makers and vendors of intoxicants. With the fact so manifest in the history of crime, pauperism, ignorance, and vice of all kinds and degrees, that the use of intoxicants is the chief cause thereof, it follows that all the pecuniary and personal interests of the dealers, are at war with the best interests of society and good morals, that corruption, evil habits, prodigality, vice in its many forms, and a low state of public morals are directly in the interest of the manufacture and sale of the sources of drunkenness. So well convinced of this was the late Charles Buxton, one of the most extensive brewers of England, that, forced by his conscience to abandon the business, he declares, in his work so frequently quoted in these pages: "The struggle of the school, and the library, and the Church all united, against the beer-house and gin-palace, is but one development of the war between heaven and hell." (P. 10). And he adds:

"We are convinced that if a statesman who heartily wishes to do the utmost possible good to his country, were thoughtfully to inquire which of the topics of the day deserve the most intense force of his attention, the true reply,—the reply which would be exacted by full deliberation, would be, that he should study the means by which this worst of plagues can be stayed. The intellectual, the moral, and the religious welfare of our people, their material comforts, their domestic happiness, are all involved. The question is, whether millions of our countrymen shall be helped to become happier and wiser,—whether pauperism, lunacy, disease, and crime, shall be diminished—whether multitudes of men, women and children, shall be aided to escape from utter ruin of body and soul. Surely such a question

as this, enclosing within its limits consequences so momentous, ought to be weighed with earnest thought, by all our patriots." (Pp. 12, 13.)

William Lill, of Chicago, thirty years a brewer, said at a large public meeting, a few years ago, that he should never build nor own another brewery; that it was a business which demoralized both master and man; a manufactory of drunkards in constant operation, and the curse began in the brewery itself, where every man was a beer barrel in the morning, and a barrel of beer at night.

During the Woman's Crusade against the Liquor Saloons of Ohio, in 1874, a saloon kept by J. C. Van Pelt, in New Vienna, was visited. After long and stubborn resistance the proprietor yielded to the prayers and persuasions of his visitors, destroyed his liquors and closed his saloon. Subsequently he addressed a public meeting in the place.

"He had felt, he said, for some days, convictions that he was doing a mean business, but had used every argument he could, to sustain himself—had tried to argue with the ladies, and get the best of the argument; it was not arguments, but their prayers and suffering that had touched his heart. No man or set of men would suffer and endure what the ladies had endured in this work. He referred to his saloon as a low doggery, saying, 'Yes, I'll call it a low doggery, for no man can keep a high one.' He had often taken the last ten cents from a man for whiskey when he knew the money had been earned by his wife or child. Every man who sells whiskey does this. Little faces thus robbed, had often appealed to his heart with greater force than any words of man. He was now determined to quit this business forever, and throw his strength on the other side of the question. He believed this emphatically a ladies' work. He believed God had led them into this work. He wanted to encourage them to go on till the country is freed from the greatest curse of the land. He had been thinking for several days that perhaps the great God who overrules all had allowed him to go into that low business that he might see the great iniquity, and be better able to influence others to quit the terrible business." *

* "Fifty Years History of the Temperance Cause," p. 354.

For more than two hundred years, the common consent of the citizens of the United States has required legislation on the subject of liquor selling, based on the fact that drunkenness is disgraceful, immoral and vicious; and so-called reputable liquor dealers have pleaded for restrictions and guards, for heavy licenses, and for distinction between reputable and disreputable places of sale; but invariably license laws fail to protect any class in the community; to throw any check over dealers, or to diminish the use of intoxicants. The distinctions between reputable and disreputable places vanish, and the most restrictive law is evaded with impunity by all who engage in the traffic. The opportunity to sell is deemed a sufficient justification for selling.

Equally well known is it that religion and morality are in array against the traffic, yet what blasphemy of religion, and ridicule of morality, are indulged in by those interested in the iniquitous business. "The Western Brewer," for February, 1882, contains the following:

"The Rev. Hugh Montgomery finds that \$1,250,000 is spent for liquors each year in New Haven, not counting what is spent by people who drink at home, and do not patronize bars. Whereat the Rev. Hugh is wroth. Yet this latter-day apostle does not inform us how much money is paid by the people of New Haven to feed and clothe him, house him, and allay his carnal desires, for which he renders no return but his lying cant, for which he 'toils not, neither does he spin.'"

And the same number says, in an article entitled "Un-taxed Church: Taxed Brewery:"

"The business of saving souls and running churches being free and non-taxable, is a very lucrative one in America, and will continue to be, so long as money is got in that way easier than in any other that is lawful. But if churches are to pay no tax because they are 'doing good,' breweries should certainly be put on the free list. Beer is a moral and civilizing agent, continually 'doing good' to all who have 'faith' in its efficacy, and use it liberally. Exactly like religion, it is next to impos-

sible to get too much of it. Beer is always saving men from the crying evil of strong drink, and helping the State reform its citizens. It would prove a most powerful ally of the church; but not until, like the church, it is untaxable, will breweries consent to such a compact. And even then we think the trade would be loth to join hands with superstition, and cant, and meek hypocrisy. . . . The liberal citizens of America should demand that churches be taxed, or breweries also be put on the free list. One is as much an agent of morality as the other. One is a great industry, employing labor, and providing an honest living for tens of thousands; the other is an organized system of alms-gathering, misleading in its claims, and despotic in the use of its untaxed wealth."

The same number said:

"Upwards of 700,000 foreigners immigrated to our shores during 1881, the largest ever known in the history of the nation. As a rule all these people are beer-drinkers." What it expects from emigrants it assures us in the January number: "Half a million emigrants are booked by the steamship lines to arrive during 1882. We need them. Emigration is the only leaven that will save America from lapsing again into Puritanism."

What kind of leaven is thus being furnished, and how well fitted it is to do the work of destroying Puritanism, and all forms of religion and morality, a recent writer from Switzerland to the "New York Tribune," thus informs us:

"It is, I believe, the firm conviction of nearly all our consuls and diplomatic representatives abroad, that an alarming proportion of those people who emigrate to the United States are a positive injury, as citizens, to any country. I will try to show that, though there are good people who indulge the supreme nonsense that every immigrant landing is worth seven or eight hundred dollars to us, there are many communities in Europe willing to give a handsome sum to be well rid of thousands and thousands whom we so heartily welcome.

"I do not refer to the occasional society or community that may subscribe to aid good citizens to cross the ocean, but to those more numerous communities and local governments that pay money to get rid of people whom they know to be bad citizens, and of no good use anywhere. Of the emigrants sent to

us, a major part have been utter failures at home, unfortunate and unlucky men, so called, who would never prosper anywhere. No small part are adventurers seeking fortunes, political and otherwise, in a country where they have good reason to believe the most worthless may rise to position. Most alarming of all are the thousands of paupers, paid for coming, and the jail-birds, flying from justice. Hardly a ship lands that does not bring a dozen of them. Of course the Socialists, Communists, Mormons, Nihilists, and the generally disorderly, of whatever name or class, flock to our shore as to a congenial harbor. Here they hope to execute plans in freedom, for which they would have been imprisoned at home. A recent writer has pointed out the fact that we have in the United States already more than two millions belonging to these disorderly classes.

“That hundreds and thousands of paupers, crippled persons, criminals, and even idiots, are being sent to us by communities and local governments in Europe, is now beyond a doubt. It is proven officially, and in a hundred instances. It is astonishing and barbarous that certain town councils and village authorities vote money out of the town purse to compel their criminals and paupers to emigrate to the United States; and yet who can see so much harm in it, so long as the American people are fools enough to bid high for the rubbish? The people so helped swear never to return. Why should they? Banishment to the United States is not half so bad as a jail, a workhouse, or an asylum for idiots. It is conferring mercy, and material good, and considerable honor on such subjects, to get rid of them in this way, especially when one reflects that in a very few years these jail-birds, paupers, idiots, and what not, will bloom out into the full glory of American citizenship.

“One little canton of Switzerland spent in a short series of years, not less than one and a half millions of francs in a desperate attempt to dispose of its poor to other countries, and the greatest regret was that some good citizens left with the worthless. Within a month another town has publicly voted forty dollars a head to all who will emigrate. America is a cheaper poor-house than any to be had at home, say these economists, and it is also the cheapest jail.

“It is no uncommon thing on the Continent for villages and clubs to make a common purse to defray the expense of half a dozen loafers across the sea, on the one condition, that they never return. Almost every month, of late years, has brought difficulties and angry correspondence between local officials in

Europe, and our consuls and diplomatic representatives as to the shipping of worthless subjects to our shores. But a few months ago seven hundred Italians, wretched, poor, and dirty, were shipped off in a body to the United States. They were all ignorant, and of the lowest classes. They were all Roman Catholics, of the most bigoted kind, and probably not a man of them could read or write his own name. In a few years some country court will swear these people all in as citizens of the United States, and their votes will balance the votes of seven hundred of the most intelligent and patriotic citizens of the country. Can there be any question as to whether this importation (and there are many like it) was an injury to the United States? Is it, on the other hand, not clear that making citizens of them is an outrage on Americans?

"Half of the people of Massachusetts are not able to pay a poll tax now. Does Massachusetts wish several thousand more penniless citizens, who are ignorant as well? Does any other State or territory? If so, there are seven hundred, aye, seventy times seven hundred more penniless Italians ready to come.

"Let us consider for a moment what the effect of all this is to be on the heretofore contented and industrious working classes of America. Labor has been honorable among us. Will it continue so, when the laboring classes are thoroughly mixed with the lowest off-scouring of European towns, and when foreign Communists, Socialists, paupers, and jail-birds, shall form half the working class, and enforce their vices by the aid of their votes? What is the position of a workingman in the State of California, to-day, compared with that of a workingman in those States where the worst foreign elements have not yet got a foothold? What, too, is to be the social effect on the moral and Christian working-classes of America, of degrading them to a level with the dissolute and infidel scum that we are importing?

"Are not, in short, our free immigration and naturalization laws bringing a wretched curse upon the working-classes of the United States? What can be more certain than that in a few years a wide gulf will exist between the working and the non-working classes of America? We are preparing the way to degrade the laborer, by compelling him to work side by side with men vastly his inferiors in intellect, in moral worth, in everything that has, in our country, until now, dignified labor."

Mr. George William Curtis, in his oration at the one

hundredth anniversary of the first battle of the American Revolution, proved by statistics:

“That now, immigrants and the children of immigrants are a quarter of the whole population of the United States. This enormous influx of foreigners has added an immense ignorance and entire unfamiliarity with republican ideas and habits to the voting class. It has brought other political traditions, other languages, and other religious faiths. It has introduced powerful and organized influences, not friendly to the republican principle of freedom of thought and action.”

Most worthy allies are the class thus described, to the cause of beer and rum; the mockery of all that is sacred, and the destruction of morality and purity. What an infamous business that must be which acknowledges its dependence on such help in overthrowing the religious convictions and efforts of Americans. What a further demonstration it makes of its fitness for such company, and its hearty sympathy with the God-defying pests of the old world, in its utterance through its mouth-piece, “The Western Brewer,” as witness the following, in the March (1882) number:

“A crazy fanatic out in God-forsaken Kansas, writes the ‘Western Brewer’ to complain that we do not use ‘respectful language’ when we speak about the temperance people. Of course we do not. Who can use respectful language when writing of people no sane man can respect? We shall keep on using just such language. . . . And you may kiss—exactly as you please, or not, the rod. But if you don’t we’ll lay it on by —! This is true liberty.”

It is the boast of the brewers that they are contributing largely to the revenue of the country, and that all attempts to curtail their business are attempts to rob the government. But coupled with this boast is the claim that beer-drinking supplants spirit-drinking, and that a true temperance advance is made by encouraging the use of beer. In an article entitled “The Evangelizing influence of Beer,” in “The Western Brewer,” for June, 1881, we find this language:

"The introduction of lager beer and the popularity it speedily attained were, therefore, fortunate things for the country. The increasing consumption of the milder beverage lessened the proportionate use of spirits, and the consequence was greater sobriety among the people. . . . One of the most efficient agents in bringing about this improvement has been lager beer. It satisfies the thirst, produces sufficient stimulation, serves all the purposes of conviviality, and may be safely drank in considerable quantities. Accordingly it has, year by year, driven out distilled liquors more and more, and now, not only in the places especially for its sale, but in a large part of the bar-rooms, it is kept on draught, and is in more demand than any other beverage. . . . The temperance people ought to rejoice that so mild a beverage as lager beer has become the most popular drink of the country. Its increasing use is aiding the cause of practical temperance in the most efficient way, for it may be drank daily by the majority of people without endangering their sobriety, while the habitual use of whiskey can be persisted in by only a few without lamentable consequences."

If it is true that beer is supplanting ardent spirits, then the brewers are, by their own argument, foes to the government, since ardent spirits contribute annually to the revenue about five times the sum contributed by beer. But it is not true, nor has it ever been true that fermented drinks take the place of distilled drinks. The facts in the United States are well set forth in the tables published by the revenue department, where it is shown that for the fiscal year ending June 30, 1880, there was received from fermented liquors an increase of \$2,100,482.76, over the previous year; and from distilled spirits an increase for the same time, of \$8,615,224.10, more than four times the amount gained by beer. This is true the world over. Beer is never a substitute, but always an additional beverage. England, in 1830, passed an act of Parliament providing for free brewing, under the delusion that the consumption of gin and whiskey would thereby be lessened, and drunkenness be diminished. Says the London "Times:"

"The idea entertained at the time was that free trade in beer would gradually wean men from the temptations of a regular tavern, and that it would promote the consumption of a wholesome national beverage in place of ardent spirits. The results of the experiment did not confirm the expectations of its promoters. The sale of beer was increased, but the sale of spirituous liquors was not diminished."

"Four years after the experiment began, a committee of the House of Commons reported an addition of 50,000 public houses; twenty years later, a House of Lords Committee found that the multiplication of houses for the sale and drinking of intoxicating liquors had risen from 8,830 to 123,306. The disastrous results of the experiment are thus summarized by the London 'Globe': "The injury done by the beer act to the peace and order of rural neighborhoods, not to mention domestic happiness, industry, and economy, has been proved by witnesses from every class of society, to have exceeded the evils of any single act of internal administration passed within the memory of man."

"The Russians consumed last year," says 'The Western Brewer' for April, 1882, "2,500,000 hectolitres of beer, which averages three to four hectolitres per head of the inhabitants." That is an aggregate of about 55,000,000 of gallons; an average of 66 to 88 gallons a head. In another column of the same issue is this item of information: "According to the returns of the Imperial Statistical Bureau for the year 1877—the latest at present published—the consumption of beer in that city (St. Petersburg), during the year amounted to 4,144,000 wedro. The wedro is about two and three-quarter gallons. The consumption of spirits amounted to 2,344,000 wedro. Compared with the number of inhabitants, this was at the rate of three wedro of spirits, and five and one-half wedro of beer per head per annum.

"There were 47,000 police arrests for drunkenness in the city during the year, and 100 deaths from alcoholic poisoning."

The comments of the Chicago "Daily News," at the time of the session of the Brewers' Congress in that city, are a just treatment of the brewers' presumption:

"The fact is, that the use of beer as a pretended temperance beverage, is a delusion and a snare. It is the first step to indulgence in stronger liquors. Thousands of persons are daily and hourly beginning the use of stimulants with beer, who would

never think of commencing such use with whiskey. But by indulgence in beer in warm weather, or when natural thirst is excited by either mental or bodily exercise, or a combination of both, many persons begin to feel and appreciate the alcoholic stimulant it contains, and finally long for a less diluted medium of such stimulant, and which is more rapid and more potent in its effects. In this way the use of beer leads unconsciously to the use and finally the abuse of the stronger stimulants, and the subject of them is imperceptibly, pleasantly, and gently led down that fatal decline, whose terminus is the very pit of hell itself."

The "Inter-Ocean," a daily paper published in Chicago, in a recent issue, thus draws attention to the extent and effects of the Drink System in that city:

"Twelve miles of solid building fronts devoted to dram shops, houses of ill-fame, and other dens of vice and prostitution. How's that for a young city? One thousand school teachers, and six thousand prostitutes! A score or so of Christian missions, and a thousand professional thieves. What wonder that with these 350 low concert saloons and one hundred gambling houses, the arrests by the police last year numbered 31,000, and the property stolen valued by the hundred thousand? What wonder, when the allurements, and temptations laid in the path of youth are considered, that we find 25 per cent of the 31,000 persons arrested last year were under 21 years of age?"

"It won't do to say that other cities are as bad, and all large cities have their criminals. There is no city on the continent—we doubt whether there is in the world—that displays such open, shocking, horrible vice as this. And it is spreading and infecting regions and people deemed heretofore proof against it. The sickening facts just coming to light about some of the balls attended by young persons making pretences to respectability are enough to cause a shudder of fear in the hearts of many anxious parents. Meanwhile, with a law against these pestilence-breeding dens, the authorities fold their hands and say that they are abused in the newspapers. Abused, forsooth! If any abuse or entreaty or demand could awaken them to their duty in this business, the newspapers would indeed be recreant if they did not employ it."

(d). The ruinous effects of the Drink System are still further manifest by the influence which it exerts on elections, on legislation, and on the administration of law. It is lamentably notorious that our politics are to-day rotted to the core by the dram-shops of our land. The Spirit and Wine Dealers' Unions, and the Brewers' Associations have a powerful control of the two great political parties in the United States. Whiskey dictates the course of one party, and beer compels the other to do its bidding. And the history of both for the last twenty-five years demonstrates that they have maintained their unity and existence by the absolute subjection of the temperance element to the liquor power within their ranks. If, here and there, an occasional stir and excitement has led either party to the advocacy of temperance measures, and to secure or favor temperance legislation, neither of them has been found willing to sustain such principles or action when they could make votes, power and political capital by sacrificing them. Sometimes, by studied effort, ambiguous resolutions or mere platitudes have been placed in party platforms as a bait or lure to temperance men; but each party is unambiguously pledged by the resolutions of its national conventions, to oppose all effective temperance legislation.* Nor does it matter to either party what laws are on the Statute Book for the suppression of this evil, nor what oaths are taken to enforce all the laws, a mental reservation that under no circumstances is the success of the party to be jeopardized, qualifies and vitiates all official obligations. This is notoriously so in our large cities, where the desire to conciliate the vilest of the vile, and to gain their votes, corrupts Mayors, Aldermen and Councils. The standard of morality lowered here, and integrity giving way at this point, how can we wonder at the general demoralization, bulldozings, repudiations, Whiskey and Star Route Rings, con-

* See "Alcohol in History."

nivance with Polygamy, failure to protect in their rights the millions legislated into citizenship, the wilful overriding of Civil Service Reform, and general departure from the traditions and principles of the government, which so basely characterize both of our great political parties! And why should we wonder that so much political power and influence centering in our large cities, State legislation shall be controlled by it, the country members being overawed by the supposed significance to the party of keeping such immense numbers within the party ranks!

Since 1862, when the brewers organized a national association, for the purpose, as they avowed in the preamble to their constitution, of exercising an "influence in the interest of the craft in the legislature and public administration," they have been a powerful and dangerous factor in our political system; have dictated party attitude on the liquor question so persistently and thoroughly that no party now dares to throw off the yoke and disobey them. We will not multiply quotations from their journal of proceedings here, since copious extracts may be found in "*Alcohol in History.*" Suffice it to say that the advice of their attorney at Washington, who boasts that he has defeated national legislation against beer, and obtained pledges from government officials that no legislation on that question will be attempted in Congress that does not meet with the approval of the brewers, has been fully carried out, where he said at one of their annual meetings:

"First Beer, and then Politics—and if you are prudent, and awake to your own interests, you can have both at the same time, without one interfering with the other. Support that party that supports you, and go against that which wants to destroy you. . . . You are men of means and influence! Use those means, and that influence against the Republican party, until every temperance or damage law has been eradicated from the statutes; until the very words 'temperance humbug,' become nauseous to every Republican. Continue that policy, and our Republican friends, who like, if not the

beer, at least to place the 'loaves and fishes' before mere party politics, and who are smart enough not to touch anything that does not pay, will soon be cured of their puritanical proclivities."

Elsewhere in their proceedings, in the presence of the internal revenue commissioner, or some one high in office who has been sent to represent the government in their association, and to give the assurance that the great desire of the government of the United States is to legislate in such a way as will secure the interests of the brewers, the advice is given to vote for men of all parties who will favor their rights in all legislation.

The "Washington Sentinel," the organ of the brewers, published the following significant article on the policy it was forcing on members of Congress, Republicans and Democrats alike, in the winter of 1888 :

"Some of our German contemporaries are still believing, or at least pretend to believe, that we need more speech-making here in Washington before the Congressional committees, if the District is going to escape from prohibition. We differ from them, and we ought to know. We regard it as utterly absurd to assume that any speech pro or contra prohibition, made before the committees of Congress will affect the minds of the respective members of the latter. Every one of them knows what prohibition is. In that respect nothing can enlighten them. Indeed, there is but little new that can be said by either side on that question. All agree, however, prohibitionists and anti-prohibitionists, that prohibition is not temperance. Prohibition is a political and not a social question, and must be treated accordingly. The Democratic members of those committees must be reminded that it is against their platform and best interests to further prohibitory measures. The Republican members must be warned not to increase the power of the professional prohibitionists, or rather, third-party men, by following their dictates. In short, matters of that kind must be managed quietly. Self-interest alone guides both parties and members. Sentimental questions have but little weight with them if they do not agree with their political welfare and aspirations. There might be some danger that one or the

other would go wrong, if we had no Presidential election before us. But that election makes them both cautious. Both are unwilling to burn their fingers. That was clearly shown the other day in the Senate District Committee, when even the Republicans voted against prohibition. That will more or less influence the four Republicans on the House Liquor-Traffic Committee, and we believe that hardly one of them will vote for prohibition. The Democrats, of course, are against prohibition, and hence it is entirely superfluous to make speeches for or against prohibition before that committee, at least."

At what a cost,—the loss of self-respect, of integrity, of all that makes success desirable,—do men bow to the dictates of this iniquitous traffic, and yet, in spite of their protests and their shame, obey it. The "Kansas City Journal" (Republican), thus pours out its complaints:

"For several years it has not been over easy to get the right kind of men to run for office. What are the reasons? For years candidates have been assessed at ruinous rates. Only recently the mayor of this town was quoted as saying that it cost him the salary of his office to secure the election. He was, of course, assessed a large amount for what the politicians call legitimate expenses. The balance went where it was expected to do the most good. Where it went only the fellows who are in the habit of working money out of candidates can tell. The fact that the expenses of running for office are so monstrous is in itself an indication that the system is bad. Where does the money go? For years three-fourths of the cash expended has gone to placate the dram-shop influence. It is not enough to allow the dram-shops to dictate the kind of candidates that must be put in the field. The dram-shop men must be kept all right by a constant flow of money over their bars. But the expenditure of money is not the worst feature. It is the disgusting scenes of riot and dissipation that become common to every campaign. We have known men to enter the political field with the firm resolve not to subject themselves to the moral and physical degradation required by these dram-shop campaigns. We have seen them hang back and protest against the swilling policy. We have seen them yield to the so-called inevitable, and vie with the worst in working the dram-shops. It was the same old story: 'My friends told me I must do this or retire from the race.' No wonder the men the people would

like to place in office cannot be induced to become candidates. The expenditure of a small fortune, the risk of health, and the certainty of a bad conscience are no light factors to estimate against the advantages of an office. We do not believe that these debasing influences are necessary in filling offices of trust. If they are, then the life of popular government will be indeed of short duration. If these evils cannot be corrected we shall go from bad to worse in municipal politics, and the time will come when law-abiding people will not have the courage to even protest. We know all about this matter of dram-shop working. We are compelled to see it, and we are asked to puff and work for candidates who pass their nights in throwing money over the bars, and their days in shaking hands with persons they would not dare meet when plying their midnight business. We are sick of this business. We are tired of its results in spoiling officials. We hate its demoralizing influences in municipal affairs."

Rev. Dr. Loftus, of Alabama, thus states in a number of "The Voice," in May, 1888, the exact truth with respect to the hold which the liquor power has on both leading political parties :

"Republicanism is handicapped by the foreigner and the saloon in the North : Democracy is handicapped by the saloon and the negro South. Northern Republicanism is largely Prohibition ; Southern Democracy is largely Prohibition. Northern Democracy and Southern Republicanism are in a large majority for whiskey."

(e). The effect of the Drink System on health and longevity, has already been treated at some length in this work, as we have noticed its physical effect on the individual ; but as it has a special bearing on national prosperity, it deserves mention in this connection. Dr. Richardson, in his lecture on "Twenty-one Historic Landmarks," gives the following as the eleventh, twelfth and thirteenth facts demonstrated concerning the use of intoxicants :

"We know that the slow, insidious effect of alcohol on persons taking it day by day and year by year, at last gives us great populations who, not being intoxicated in the special or

acute form, are still its victims in the same way. We know that there are populations who can go about and just take the 'physiological quantity' which brings them up to the first stage; and then numbers who begin rather early in the day, and go from bar to bar and place to place, are perpetually in the second stage; and others who go on day by day, and never go to bed thoroughly sober, are in the third stage.

"And when we go into our asylums and hospitals we find the victims of general paralysis, who are unable to help themselves, who are practically speechless, and practically dead drunk from the permanent use, and this because they have advanced in this slow, insidious manner into the fourth stage, in which they are ripe and ready to drop into the grave. Of this great population this fact is standing well out before the world, and the more fully it is now declared, the more certainly will, I think, the common sense of mankind come to bear upon it, and say we will not be representatives in the sole form of what you may call death by drink, any more than we will be the degraded representatives of it in the active form at the table, when the glass of wine is commenced, up to the time when there is perfect insensibility.

"Another point. Twenty-one years ago these facts about disease and short life from drink, not being so recognized, our insurance companies were blind to them; but now, so keen are they on this question of the effect of drink upon the persons who come to be insured, that on the lives of those who sell strong drink there is actually an extra tariff, and the question asked by the insurance companies is the question of sobriety; for the company knows that there is nothing so fatal in a general way, or so likely to lead, not simply to disease from the agent itself, but springing up and intensifying by its employment other diseases, as the free use of this particular destructive national enemy.

"Another point. We have figures in regard to the mortality in reference to this agent which are startling, and which twenty-one years ago we should never have conceived as possible. Lately, we have got much more refined examination of facts than formerly. There has been a difference of opinion as to the real mortality from the use of strong drink. Dr. Farr, who thought that the mortality was very much overrated, has since said that forty to fifty thousand a year die from what he calls 'tippling.' Dr. Farr, before he resigned his post, was so good as to allow me (being then engaged in delivering a course

of Cantor Lectures on the mortality in industrial occupations to the number of seventy) to examine the returns, and this came out, as a startling fact, that there were variations from 70 to 138, 100 being the standard—that is to say, if the mean mortality of the whole of the occupations in the years examined was 100, then the most favorable occupations went up to 70, and those that were least favorable came down to something considerably over 100.

“We find that when we get to one occupation, we get to the lowest but one. Amongst those engaged in the sale of spirits, we find 138 deaths to the hundred to the mean of population. The grocers, who before they had license to sell spirits, were standing in a most favorable place on the scale—86 to 100—since they began to sell the drink have begun to go down, and show a higher mortality. Then you see what an important point we have scored, that just in proportion as this agent is approached by the multitude which deals with it, just in proportion does that vast multitude begin to die with the rest of its fellows.” (pp. 14–16.)

Morel, the superintendent of a large French hospital, where he has had great experience, speaking in his work on the “*Degeneracies of the Human Species*,” of alcohol and other narcotics, as for example, opium, says :

“Under the influence of these poisonous agents, there have been produced perversions so great in the functions of the nervous system, that in the result, as we have demonstrated, are the true degeneracies of the present time, whether in influence direct from the poisonous agent, or by the transmission of hereditary power in the child.”

Says Dr. Ezra M. Hunt, in his little work on “*The State and the Liquor Traffic*:”

“The prohibition of its use to children (now made an enactment in Germany as to beer), the common consent that it is not a necessary part of human aliment in any usual food sense, the severe limitations as to the small quantities that can be medicinal, and the constant warnings against acquiring for our patients habits even in the use of such six per cents. as the fermented liquors, show the prevailing sentiment of my profession as to its deleterious effects when considered in relation to

the average health and life, and as to that associated life which becomes the body politic of the nation." (Pp. 26, 27).

We have alluded both in this and the preceding Essay to the attitude of Life Insurance Companies in regard to intoxicants in general, and may add here, as one of the most significant things that has been done in opposition to the common plea of the harmlessness of beer, that the Home Life Insurance Company of New York, has reprinted for the use of its agents, in the form of a circular, extracts from the "*Pacific Medical Journal*," strongly condemning the custom of beer drinking, and affirming that the fashion of the day, which sets strongly toward the substitution of beer for other stimulating liquors, is one of "great magnitude, and deserves the attention of medical men, as well as that of the moralist."

Sir Astley Cooper's testimony as to the result of his experience in Grey's Hospital, is quoted, that :

"The beer-drinkers from the London breweries, though presenting the appearance of rugged health, were the most incapable of all classes to resist disease; that trifling injuries among them were liable to lead to the most serious consequences; and that so prone were they to succumb to disease, that they would sometimes die from gangrene in wounds as trifling as the scratch of a pin." The tendency to the use of beer is therefore regarded by the company as "cause for apprehension and alarm that just as public opinion, professional and unprofessional, is uniting all over the world in the condemnation of the use of ardent spirits, the portals of danger and death are opening wide in another direction."

This fact with regard to beer is corroborated by a writer in the "*Quarterly Journal of Inebriety*" :

"The constant use of beer is found to produce a species of degeneration of all the organism, profound and deep-seated. Fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys, are constantly present. . . . In appearance the beer-drinker may be the picture of health,

but in reality he is most incapable of resisting disease. A slight injury, severe cold, or shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different forms of alcohol, he is most incurable and more generally diseased."

(f). The effects of the Drink System on the army and navy show it to be a great National Curse. This evil is manifest in several ways. Sometimes, as already noted in allusion to the results of drinking in Switzerland, it so dwarfs and enfeebles the race that no defensive material can be furnished. Another instance of this is given in Prussia. Dr. Wald, of Königsberg, is reported to have said at the Bremen Conference, in 1852, that, "In the conscription of that year for a district of Western Prussia, out of 174 young men, only four were admissible, the rest being physically incapacitated by dram drinking."

Then, again, the morale of an army is always disturbed by the losses and inefficiency of its soldiers on account of drink. The Report to the British Parliament in 1834, thus sets this forth :

"The comparative inefficiency of the army and navy, in each of which intemperance is a canker-worm that eats away its strength and its discipline to the very core; it being proved that one-sixth of the effective strength of the navy, and a much greater proportion of the army, is as much destroyed by that most powerful ally of death, intoxicating drinks, as if the men were slain in battle; and that the greatest number of accidents, seven-eighths of the sickness, invaliding, and discharges for incapacity, and nine-tenths of all the acts of insubordination, and the fearful punishments and executions to which these give rise, are to be ascribed to drunkenness alone."

Boston suffered severely from this intemperate tendency of the British troops during their occupancy of the city, in 1768. Mr. Drake, in his *History of Boston*, says :

"Some outrage was complained of every day, and the nights were rendered hideous by drunken brawls and revels. The regular town watch were insulted during their rounds, and

invaded in their watch-houses in the night. Distilled spirits were so cheap that the soldiers could easily command them; and hence scenes of drunkenness and debauchery were constantly exhibited before the people; vastly to the prejudice of the morals of the young." (P. 755.)

The same difficulty has been experienced in the French army. Marshal Bugeaud says: "The habitual use of spirits and of absinthe, leads the soldier to indiscipline and mutiny. In campaign, it is their most fatal enemy, and during the first years of the occupation of Algeria, strong liquors caused, in the ranks of our army, more ravages than the bullets of the Arabs."

The secular journals state that "Drunkenness caused the punishment of 23,000 British soldiers in 1881."

When the renowned Havelock was a candidate for the adjutancy of his regiment, and his appointment was opposed, a return was ordered of the offences committed, and the punishments inflicted in the several companies, and it was found that his men were the "most sober and best behaved in the regiment." Subsequently it became proverbial that "Havelock never blunders, and his men are never drunk."

In his report of a campaign in India, Havelock says:

"Let me not be accused of foisting in unfairly a favorite topic, when I remark in how great a degree the self-denial, mercy, and generosity of the hour may be attributed to the fact of the European soldiers having received no spirit ration since the 8th of July, and having found no intoxicating liquor among the plunder of Ghuznee. No candid man of any military experience will deny, that the character of the scene in the fortress and citadel would have been far different, if individual soldiers had entered the town primed with arrack, or if spirituous liquors had been found in the Affghan depots. Since, then, it has been proved that troops can make forced marches of 40 miles and storm a fortress in 75 minutes without the aid of rum, behaving after success with a forbearance and humanity unparalleled in history, let it not henceforth be argued that distilled spirits are an indispensable portion of a soldier's ration."

To similar effect is the statement of Sir John Hall, concerning the British troops in Africa: "In Caffraria the troops could not obtain liquor, and the consequence was, that drunkenness, disease, insubordination, and crime were unknown, and yet that army was frequently placed in the very position which the advocates of spirits would have said required a dram;" and he expresses his decided conviction that "if spirits had been withheld, the sickness and mortality in the Crimea (1855—56) would have been reduced one-half."

"A section of the British forces in India, was divided into three parts, abstainers, moderate drinkers, and drunkards, for the purpose of testing the rate of mortality more accurately than it was usually done, with the following results:

	No.	Deaths	Death rate per 1,000.
Abstainers.....	450	5	11.1
Moderate.....	2,318	100	23.1
Drunkards.....	948	42	44.5."

But the personal damage to the drinker, manifest in his physical weakness, and even in his death, is not, perhaps, the worst feature of the effects of drinking in the army. The blunders made by drunken officers have often jeopardized and in some instances prevented success, at a worse than useless loss of life; and the incapacity of a drunken and unreliable army has frequently prevented taking advantage of grand opportunities for success. The following, from the April (1882) issue of the "National Temperance Advocate," is pertinent in this connection:

"It is an encouraging sign of the times that drunkenness in the public service is coming to be regarded much more than formerly as a grave offence. In a late debate in the United States Senate upon a bill to restore to a lieutenancy in the army an officer who was dismissed by court-martial for drunkenness, a Kansas senator, Mr. Ingalls, spoke of the demoralizing influence upon the army of the practice of condoning the offence of intoxication, and called attention to the fact

that during the administration of President Hayes more than seventy officers, dismissed for drunkenness, had been restored to their positions. The bill, at the conclusion of the Senate debate, was finally recommitted to the Military Committee. It is to be hoped that henceforth no more drunken officers will be allowed either in the military or any other branch of the public service. The New York 'Observer,' commenting upon the recent Senate debate, says very pertinently : 'No drunkard should be an officer in the army. The responsibility is too great for any man to have who is in danger of being overcome by strong drink. Once degraded by and for intemperance, the poor man should be kept out of the army forever—required to spend his days in such service as will not make him responsible for the fate of a battle or the lives of his fellow men.' It adds : 'Let us have a temperate army.' If such counsels had obtained during the great war of the Rebellion, there is no doubt but that many thousands of precious lives on both sides would have been spared. The least that the Government can properly do is to forbid and remove the drink temptation as far as possible."

The efficiency of the Naval Service is also crippled by intemperance.

"An important remonstrance against the restoration of naval officers who have been retired or dismissed for drunkenness, or who have resigned to avoid court-martial, was once presented in the United States Senate by Senator Anthony, of Rhode Island, bearing two hundred and sixty-five signatures of officers of all grades in the navy. The remonstrance declares that:

"Drunkenness is the most common cause of dismissal. To restore an officer to active service and former rank who has been dismissed for this vice, destructive to his power for good, is to imperil human life that is sufficiently exposed to peril by battle, storm, and shipwreck, under the coolest management. Reform, however specious its appearance on shore under the restraining influences of family, friends, and hopes of restoration through personal solicitation, proves generally delusive at sea, under the peculiar temptations of alternate monotony and fierce excitement in a naval career.

"The good fellowship of mess-life has seductive influences that peculiarly strain a weak character and shatter the fairest shore-promises of amendment. Probably every member of your

honorable body would shun the railway or the steamboat line where the practice of restoring to rank and service officers once discharged for drunkenness should be tolerated for an hour. The peril to human life and national reputation by restoring a reformed drunkard to command is infinitely greater in a ship of war."

In a speech on the subject, Senator Anthony said: "If it be hard upon the offender to be dismissed without hope of restoration, is it not hard upon the ships, upon the seamen, upon the flag of the navy, to entrust them into hands that are trembling with inebriety?"

"Drunkenness, however pardonable in many places, is one of the most serious offences that a naval officer can commit. It involves the liability to every other offence. There is no crime that a drunken man may not commit; and there is no condition more deplorable than that of a naval vessel in charge of a drunken officer, endowed with all the authority of command, without any of its discretion, entitled to the implicit obedience of his subordinates, unable to form a plan or to give an intelligent order.

"The young officers of the navy should be taught by severe example that a man convicted of drunkenness on duty should never be drunk on duty again; that the service shall not twice be imperilled from this cause by the same man."

(g). The effects of the Drink System on distinguished men, especially on rulers, legislators and jurists, show how inimical it is to national prosperity. Ancient history records many instances of it, and our own times furnish some most disgraceful examples. The story is doubtless familiar to most adults, of the woman who appeared before Philip, seeking redress, but the king, being under the influence of liquor, insultingly decided against her.

"I appeal from such an unjust decision," exclaimed the injured woman. "And to whom," said the king, "can you appeal from the king?" "I appeal to Philip sober," was the ready response; and in his sober hours Philip reheard the case and reversed his decision.

Vopiscus, the biographer of Bonosus, says of the latter: "It was his common practice to make those ambassadors drunk who were deputed by foreign nations to attend his courts. By this means he readily discovered the instructions confided to them, of which he afterwards availed himself in state negotiations."

In Great Britain the drinking habits of members of Parliament have long been noticed and deplored. When, in 1834, a petition was presented to the House of Commons, complaining of the prevalence of crime and drunkenness, a defence of drinking was attempted by a member, who is reported to have said: "There were persons who looked with jealousy on every enjoyment of the poor. If a poor man did get tipsy, what great harm was there in it? Gentlemen did so. ("No," was the reply.) He had seen members of that house in that state; aye, and within the house too."

In the life of Lord Jeffrey, vol. i. p. 354, is a letter from him to his friend Lord Cockburn, dated London, 22nd May, 1834, in which he says: "I had a jolly dinner with the Scotch members on Tuesday, about thirty-two present, two Tories, Cumming Bruce, and Pitfour. They stayed till one o'clock, and were not all sober."

Canon Farrar in his "Talks on Temperance," records the names of several eminent in British Legislation, who debased themselves with intoxicants. And during a recent session of Parliament, the disgraceful scene has been witnessed of a member attempting to speak in behalf of Ireland, and talking so incoherently as to be led out of the Hall by his sadly mortified friends.

Of the political effects of too much wine, the "London Primitive Methodist," gives this illustration:

"The Duke of Orleans was the eldest son of King Louis Philippe, an inheritor of whatever rights his father could transmit. He was a very noble young man—physically noble. His generous qualities had made him universally popular. One morning,

he invited a few of his companions to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour he drunk a little too much wine. He did not become intoxicated; he was not in any respect a dissipated man; his character was lofty and noble; but in that joyous hour he drank just one glass too much. In partaking the parting glass he slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered his carriage; but for that glass of wine he would have kept his seat. He leaped from his carriage; but for that glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer-shop, near by, and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile."

In our own country, examples are far too numerous. President Jefferson said, near the close of his administration :

"The habit of using ardent spirits by men in public office has produced more injury to the public service, and more trouble for me, than any other circumstance that has occurred in the internal concerns of the government during my administration; and were I to commence my administration again, the very first question that I would ask in relation to every candidate for public office, should be, 'Is he addicted to the use of ardent spirit?'"

Read the memoir of Gov. George N. Briggs, and you will be surprised and shocked at the names and numbers of Congressmen mentioned by him as his colleagues, who were ruined by drink. How sad the career of the brilliant Thomas F. Marshall, who, finding himself, in the midst of a busy session, utterly unfitted for the discharge of his duties, called on Gov. Briggs to administer the total abstinence pledge; and who, full of good resolves, entered on a grand career as a temperance lecturer, but fell again, and went speedily to a drunkard's grave.

How touching is the story of the talented Senator Yates, of Illinois, who, after confessing the degradation and shame

which drinking had brought him to, signed the pledge, and at a meeting of the Congressional Temperance Society, in 1867, said :

“I have promised God ; I have promised that proud commonwealth, which for twenty-five consecutive years has honored me with all her public positions, in the Legislature, as Governor, as member of both Houses of Congress ; I have promised all who love me, and I have promised Katie and the children that I will never touch, taste, nor handle the unclean thing ; and by the blessing of God I intend to fight it out on this line to the last day in the evening of my life. If all you, gentlemen, would do the same thing, you would lose nothing in mind, body, or estate.

. . . . The man who is to legislate for a great country, to help make laws and constitutions involving the destinies of millions of human beings, ought to be a man of reflection, moral principle, integrity, and, above all, a sober man. Go into your legislative halls, State and National, and behold the drunkard staggering to his seat, or sleeping at his post, and ask yourself the question, whether he is not more fit to be called a monument of his country's shame, than the representative of free-men ?

“ Would it not be most fearful to contemplate that ill-fated epoch in the history of our country, when the demon of intemperance shall come into our legislative halls without shame, remorse, or rebuke ; when he shall sit upon juries, upon the bench, and drunkenness run riot among the people. Who then will protect the ship of state upon this maddening tide ? who will steer her in her onward course amid the dashing billows ? who spread her starry flag to the free, fresh, wild winds of heaven ? After I signed this temperance pledge, I wrote to a little lady out in Illinois, who weighs about a hundred pounds, has black hair and flashing black eyes, and ‘ a form fairer than Grecian chisel ever woke from Parian marble,’ and I received the following answer : ‘ My Dear Richard—How beautiful is this morning ! how bright the sun shines ! how sweetly our birds sing ! how joyous the children ! how happy is my heart ! I see the smile of God. He has answered the prayer. Always proud of your success, you have now achieved that success which God and angels will bless. It is the shining summit of human aspiration, for you have conquered yourself. All who love you will aid you to keep the pledge. I love you, my dear boy !

KATIE.”

Alas! poor man, his will, weakened by indulgence, could not cope with temptation; and sinking to the lowest degradation,—a beggar in the streets,—he stumbled into a drunkard's grave! How sadly he represents scores of distinguished men unfitted by the intoxicating bowl to discharge the great duties to which the suffrages of the people have appointed them. The gifted Washington correspondent of the New York "*Independent*," writing with reference to the meeting of the Congressional Temperance Society in 1879, says:

"As one recalls the several deaths this winter of members from inebriety—splendid men, who died because they were drunkards—the wish is born that every member of Congress would become a member of this temperance society. Even with its comparatively limited following, there can be no doubt of its saving power. Although the sale of liquor in the Capitol has been prohibited, it is still slyly dispensed, under the name of 'Cold Tea.' Liquor is yet to be had in the Capitol by men who will have it; but the quantity thus sold is indeed a minimum, compared to the tides that used to flow. A senator intoxicated is now a rare sight. When one, under great stress of temptation, loses his balance, he for the present goes into sudden but certain disgrace. Poor McDougall! Poor Saulsbury! Were they not perpetually drunk in open Senate? Nobody expected to see them sober. Men under the visible influence of liquor were constantly speaking on national questions in both houses of Congress. The change for the better is positive and perfectly apparent. Even the glamour of splendid powers has lost its power to hide any dark spot of moral obliquity. At present it is demanded of public men not only to seem, but to be reputable."

Great as the improvement has been, it is left to a recent Congress to record one of the most shameful pages of the history of intemperance. The revelations made concerning the Congressional delegation that attended the funeral of President Garfield are disgusting and indecent in the extreme. The bill of expense therefor includes "Seventeen hundred dollars paid for champagne, brandy, whiskey,

cigars and lunch, and three hundred dollars additional are charged for cocktails." "I became very much disgusted," says one of the delegation. "It appeared as though a great many Congressmen thought the journey was a grand junketing trip, instead of a funeral procession."

Who could possibly have descended to a lower depth? and what execration of such an act will be too severe? How pitiable and humiliating is the thought that the laws of this great nation are made by such men!

But drunkenness is not in our legislative halls only. It soils the robes of justice, and finds its victims among those who are appointed to interpret and declare the law. Two such instances have recently been brought to light, and the offenders expelled in disgrace from their high positions. After about a year spent in a legal examination into the charge of drunkenness and incompetency in consequence thereof, preferred against the Judge of the Seventh District Civil Court, of the State of New York, the Supreme Court adjudged him guilty, and in the Spring of 1879 deposed him from the judicial office he had thus disgraced. Judge Brady, in giving the decision, said:

"We feel compelled to declare that the evidence convicts the respondent of intoxication upon the bench on several occasions while attempting to discharge his duties. We cannot avoid expressing our regret that an otherwise capable and efficient officer should have exposed himself to the unfortunate judgment we are obliged to pronounce."

During the winter of 1882, the Senate of the State of Minnesota was in session as a Court of Impeachment, trying the Judge of the Sixth Judicial Circuit, on charges of drunkenness preferred by the House of Representatives.

How many, too, of those whom the nation delights to honor for services rendered in the late war of the rebellion, sink into the very depths of debasement by intemperance. As these words are being written, the Newark "Daily Advertiser" brings the following sad case to our notice:

“Gen. Wm. W. Wright, a well-known engineer, who marched with Sherman to the sea, and has been prominent in political affairs, died in Moyamensing Prison Thursday night. He had been arrested and sent there for lying drunk in the street. Gen. Wright became connected as civil engineer with the Pennsylvania Railroad Company in 1848. Leaving the employ of the company in 1854, he was appointed revision engineer of the Honduras Interoceanic Railway Survey, which was made by John C. Trautvine in 1857. After remaining under Trautvine until the surveys were completed, he travelled about the world until the breaking out of the war of the rebellion, during a part of which he served as chief of the Engineering Corps of the Army of the Potomac. After the war he became careless in his personal habits and finally descended lower and lower until he became a common sot.”

II.

RELIGIOUS.

New Testament Cautions and Injunctions of our Lord and His Apostles—Drunkards not to Inherit the Kingdom of God—Regulations Respecting Bishops and Officers—Scripture Truths a Commendation of Abstinence—The Expediency of Christian Love a Law—Opinions of the Christian Fathers—The Drink System Antagonistic to Religion, in its Effects upon Ministry and People, Sabbath-Schools, Missions, Sabbath Desecration, etc.

WE come now to speak of the effects of the use of intoxicating drinks upon religious welfare; to note how this Evil of the Drink System wars upon man's highest nature; how it hinders religious growth in the individual, and retards its influence in the world; as also to consider what is true in regard to the Scriptural treatment of this great subject. So much of this ground as has been gone over in the preceding essay, on "Alcohol in History," will be merely touched upon here, and the reader is referred to that work for a more general treatment of much under this head, that is purely historical.

I. Aiming to get at the beginning in so much as relates to the records of the religion professed by the Christian world, we turn to the New Testament for our knowledge of the opinions of our Saviour and his Apostles. Remember—

ing the frequency and vehemence with which the Old Testament writers speak of intemperance, it may at first surprise us that so little is said in the New Testament, and especially to the Jews, in regard to this great evil. The surprise will vanish, however, when we reflect on the changed fortunes and the greatly distressed condition of Israel, from the time of the utterances of Malachi, their last inspired prophet, down to the advent of Jesus. Subject alternately, to the rule of the Persians, Egyptians and Romans, and enduring long periods of suffering from each, a reformation in some of their personal habits, especially in those of a convivial nature, had taken place. This change, although not universal, had become sufficiently general to furnish a reason for less frequent warnings against intemperance. Yet during that period of changing fortunes, as attested by the Apocryphal writings, the true character and effects of the intoxicating cup were held up before the people for their instruction and admonition.

A notable instance of this is given in the first Book of Esdras :

“O ye men, how exceeding strong is wine ! it causeth all men to err that drink it. It maketh the mind of the king and of the fatherless child to be all one : of the bondman and of the free man, of the poor, and of the rich : It turneth every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt : And it maketh every heart rich, so that a man remembereth neither king nor governor ; and it maketh to speak all things by talents : And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords : But when they are from their wine, they remember not what they have done.” (Ch. iii. vs. 18-24.)

So in Ecclesiasticus we read (xxx. 31) :

“Rebuke not thy neighbor at the wine, and despise him not in his mirth ; give him no despicable words, and press not upon him with urging him to drink.”

During the same period, at least two Jewish sects sprung up, distinguished by their abstinence,—the Essenes, in

Palestine, and the Therapeutæ, at Alexandria. Josephus and Philo assert that they strongly resembled the older Pythagoreans; that they followed none but peaceful avocations; opposed slavery and violence; were remarkable for their virtue and integrity, and abstained entirely from all wine and strong drink. Josephus also mentions their longevity, which, he says, "is to be ascribed to their simple and plain diet; and the temperance and good order observed in all things."

Evidences also abound to show the existence of the sect of the Nazarites in large numbers, about the time of the advent of Christ, both of those who were under perpetual vows of abstinence, and those who had assumed limited obligations, extending from thirty days to a term of years. John the Baptist, like Samson and Samuel, was a Nazarite, even from his birth, and doubtless many who were baptized by him in Jordan, were distinguished by similar vows.

Notwithstanding these facts, however, intemperance was not wholly unknown, and its effects were recognized by our Saviour, and spoken of by him as evil and only evil. In his discourses on his Second Coming to triumphantly establish his spiritual kingdom, he more than once speaks of drinking and drunkenness as unfitting men for its reception and enjoyment. Thus in Matt. xxiv. 49—51, "to eat and drink with the drunken," is said to disqualify for that watchfulness for the coming of the Son of Man "in an hour that" the unfaithful "is not aware of," and certain to appoint him "his portion with the hypocrites." The same is repeated in Luke xii. 45, 46, in answer to Peter's inquiry, whether the Saviour's parables relating to his Second Coming refer to the apostles, or to all. So in Luke xxi. 34, Jesus says, discoursing on the same topic: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

So the Great Apostle, Paul, writing to Gentile converts, as to the Corinthians, in enumerating the classes who cannot "inherit the kingdom of God," mentions "drunkards;" and also in the Epistle to the Galatians, says of those addicted to "drunkenness:" "They shall not inherit the kingdom of God." To the Romans he writes: Let us not walk "in rioting and drunkenness," and in first Corinthians he commands the disciples not to keep company with a man that is "a drunkard." Peter, whose ministry was chiefly with the Jews, says to those to whom he wrote his First Epistle: "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." A plain indication that drunkenness was not prominently a Jewish sin, but one into which they were led by following the examples of the Gentiles, and one that was wholly incompatible with the demands of the Gospel.

So in the Epistle to the Ephesians, who were converts from heathenism, Paul gives this command:

"Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord." (Vs. 17, 18.)

The effort is often made to have it appear that the "excess" is in the drunkenness, and not in a moderate use of wine. But this error vanishes, when we consider that the wine here referred to was the concomitant of a heathen feast, a gathering put in contrast, by the apostle, with Christian assemblages. Conybeare and Howson, in their translation, render the passage, "Be not drunk with wine, like those who live riotously," and comment thus:

"Throughout the whole passage there is a contrast implied between the heathen and the Christian practice, *e. g.*, when you meet, let your enjoyment consist not in fulness of wine, but fulness of the Spirit; let your songs be, not the drinking songs

of heathen feasts, but psalms and hymns, and their accompaniment; not the music of the lyre, but the melody of the heart; while you sing them to the praise, not of Bacchus or Venus, but of the Lord Jesus Christ."

Regarding this Epistle as in many respects identical with the Epistle to the Colossians, they translate the parallel in the latter :

"Give, therefore, unto death, your earthly members: fornication, uncleanness, shameful appetites, unnatural desires, and the lust of concupiscence, which is idolatry. . . . Let your singing be of psalms and hymns, and spiritual songs sung in thanksgiving, with your heart, unto God." (iii. 5-16.)

Their comment is: "St. Paul appears to intend (as in Eph. v. 18, 19, which throws light on the present passage) to contrast the songs which the Christians were to employ at their meetings, with those impure or bacchanalian strains which they formerly sung at their heathen revels." The paraphrase by Macknight is substantially the same. The reference, therefore, is to the use of wine in their former mode of heathen life, and not to the moderate or immoderate quantity employed. Jerome, the most critical of the Christian Fathers, connects the words rendered "in which" —*en ho*—grammatically with wine, taking *asotia*, the word rendered "excess," to signify "luxuria," a meaning well borne out by Paul's enumeration of the peculiarities of heathen life, as quoted above. Doddridge considers that "by a figure, the *asotia* is supposed to reside in the wine, as the effect in the cause." Modern physiological discoveries,—as recorded in preceding pages, and more fully presented in the first chapter of "Alcohol in History," so plainly showing that physical and moral evils attach to the so-called moderate use of intoxicants, as well as to what is commonly styled drunkenness, justify the criticism and rendering made by Jerome.

Not only were these general instructions given, but special commands were laid on the Bishops and other officers

of the church, similar to those laid on the priests under the old dispensation, forbidding their use of wine. After Nadab and Abihu, sons of Aaron, had, while intoxicated, dared to offer strange fire on the altar, for which profane act they lost their lives—

“The Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.” (Leviticus x. 8-11.)

The things denominated “holy and unholy,” “unclean and clean,” were doubtless those fitted for sacrifices, and those not to be accepted as offerings. If the Jewish Priest should be unfitted by wine for discrimination between these material things, how much more would the Christian ministers, the *Episkopos*, whose office is one of peculiar sanctity, requiring in those who exercise it, great circumspection and holiness of conduct, be unfitted as teachers and examples of a people all of whom are “Kings and priests unto God,” if sincere disciples of the Redeemer. Hence, writing to Timothy, Paul says: “A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach: not given to wine.” And to Titus: “A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate.” The expression “not given to wine,” which occurs in both passages, is understood by many apologists for wine drinking, as merely a warning or caution against the too free use of wine. But this is an unwarranted interpretation, as the original words from which the translation has been made are derived from *para*, meaning near or by, and *oinos*,

wine. Literally, a bishop must not be seen in company with wine, at a wine banquet, or wherever wine is served. The word rendered "vigilant," is evidently more significant than this word, or any other which the translators have selected from the English language, *e. g.*, "sober," in 1 Tim. iii. 11; or "watch," in 2 Tim. 4, 5; or "awake," in 1 Cor. xv. 34. Literally the word "*Neephalios*" means "without wine," and indicates total abstinence.

Dr. F. R. Lees well says in his works, vol. II. p. 92 :

"The Jewish-Greek writers of the first century of our era—the contemporaries of the Apostles—furnish the most complete and accurate illustrations for determining the use of words in the New Testament—such writers, for example, as Philo and Josephus, Jews both by descent and education. As a learned writer has observed: 'The Greek of Josephus is precisely the Greek of the Apostolic age—a circumstance which will not be thought unimportant by those who know the gradual changes which time effects in the significance of language. Josephus wrote Greek just as the majority of the New Testament writers wrote it, not as his native tongue, but as a language acquired in the business of life.' Now, Josephus, in referring to the Divinely appointed abstinence of the priests, while wearing the sacred garments as God's tetotal servants, uses the very word employed by the Apostles in their exhortations to sobriety: 'They abstained from wine'—*apo akration nee phontes*.

"Philo Judæus, likewise, very frequently uses the word to designate abstinence from that kind of wine which he describes as the inspirer of lust and the generator of disease—it was his word for tetotal."

Chrysostom also gives the weight of his authority to that rendering which signifies total abstinence from wine, for in his homily on the passage, he says: "A proper caution; for if those who served in the temple did not taste wine at all, much more should not these."

Many of the principles announced in the New Testament, as also of the precepts of duty enjoined on all men by our Lord and his Apostles, so far as they have any application to the Drink System,—and certainly they do apply to this

and to whatever influences human life,—involve the duty of personal abstinence. The prayer and injunction, “Lead us not into temptation,” “Watch and pray that ye enter not into temptation,” with others of similar import, are an emphatic condemnation of any use of that which, as we have seen, works evil and only evil, and whose whole history is one of allurements, deception, and shame.

In the conflict which Paul wages against sin, he takes the ground that no man can pride himself on his ability to stand, no matter how he thinks or what he does, but he warns against such presumption: “Let him that thinketh he standeth, take heed lest he fall.” He is to consider his weakness, the power of temptation, the allurements of evil, and is to adopt such measures as will keep him from tampering with danger.

The application to the subject in hand is manifest and conclusive. With the testimony before us, not of speculation, but of scientifically established facts, that any use of intoxicants as a beverage is harmful, and that the fearful tendency is to be led on from the use of little to much, the so-called moderate drinker is emphatically the man who, thinking that he stands, has most need to “take heed lest he fall.” The path of safety, says Dr. Richardson, is “the path of perfect abstinence from alcohol in every disguise.” “The mere moderate man,” he affirms, “is never safe, neither in the counsel he gives to others nor in the practice he follows for himself.”

The result of his experiments and observations, he thus relates :

“I observed as a physiological, or perhaps a psychological fact, that the attraction of alcohol for itself is cumulative. That so long as it is present in a human body, even in small quantities, the longing for it, the sense of requirement for it, is present, and as the amount of it insidiously increases, so does the desire.”

Can a man indulge in the use of such an insidious poison, and not run into temptation? Has any man greater need to watch and pray lest he fall into sin?

So also all the injunctions to purity of heart, and against sensualism, the lusts and desires of the flesh; bear directly on this subject, since they must of necessity include the avoidance of whatever incites impurity, lust and unlawful desire. The evidence that the use of intoxicating liquors does all this vile work has been abundantly presented, and is irrefutable.

The same is true, too, of the commands to cultivate and practice the milder virtues, long-suffering, gentleness, peace, meekness; and to exercise a noble and broad-hearted philanthropy; and to lay down our life, if need be, for the good of others. These all require a clear and self-controlled will, a spirit of self-sacrifice, a conviction that no selfish consideration can be allowed to weigh against the demands of the highest good of our fellow-men. And since the indulgence in intoxicants renders the attainment of these impossible, abstinence must be the condition of obedience to the commands.

Especially is this duty of abstinence enjoined by the principle of Christian Expediency, as announced by the Apostle Paul in his letter to the Romans, and re-affirmed to the Corinthians. He says:

“Let us, therefore, follow after the things which make for peace, and things whereby one may edify another. For meat destroy not the work of God. All things, indeed, are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith, have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.”

As another has said:

“We believe the inspired apostle here lays down the rule of action for the remedy of an evil in his time, which is carried

out by abstinence to remedy the evil of intemperance in ours. In support of this position—

“Look at the circumstances in which this Scripture was penned. These Roman believers lived in circumstances where idolatrous practices prevailed in the customs of social existence. Meats and drinks were often offered to the gods before being presented for family use. The heathen considered them as sacred things, and reckoned participation of them as homage done to their idols. This was a situation in which it is clear, Christians were required to act with great caution, lest they should lend any countenance to idolatry. Some might be led to tamper with questionable practices through the influence of fashion; others might be drawn into sin through joining in customs which wounded their conscience. To this danger of doing what their heart condemned, Jewish converts were especially exposed. The ceremonial law which had taken such fast hold on the conscience of their nation, enacted numerous restrictions respecting meats and drinks. These converts brought over their early feelings with them into the Christian faith, and it was a stumbling block for them even to see fellow believers eating what they regarded forbidden meats. They might be weak in this, they might be indulging only an early prejudice—they might have no right to set up their conscience as the standard of action to others; all this might be so; but these are the circumstances in which these divine words were penned.”

“Look next, then, at the laws which this Scripture reveals. To us it appears plain that the personal danger of joining in these feasts is referred to as a reason why Christians should shun them. If they joined in practices which were full of temptation, they might be led into sin. Is not this peril hinted at in the words, ‘Happy is he who condemneth not himself in that thing which he alloweth’? They might deem themselves strong to stand and in no danger of injuring themselves or religion by eating those meats; but where there is risk, in actions to which duty does not call, the apostle suggests it is not wise to enter into temptation

“But the good of others is here made the grand argument to the abstinence recommended. More, perhaps, might have been said with truth of personal danger; but, in harmony with the genius of the gospel, the strength of the appeal is laid on Christian benevolence. It is admitted that all distinctions of meats ordained by the law is abolished. It is allowed that all who can, may use them with a pure conscience. For themselves

they had received this right and liberty from Christ, and none might compel them to give it up.

“But after all these concessions, what does Paul yet counsel? Does he say, you may act on your own right in taking what you believe will do yourselves no injury, and if others, following your example, do what to them is an occasion of sin, the fault lies with them, not with you? No, verily, Paul had not so learned Christ. After admitting their abstract right, he appeals to their love for their Christian brethren, and asks, will you not for their sakes deny yourself in these indulgences? You are under no obligation to eat these meats, you may abstain from them without sin. Your partaking of them is an occasion of grief and sin to some for whom your Lord died, will you not, on their account, give up your right in a matter like this? Were it a matter of duty, or essential to religious enjoyment, no one might allege his weakness as a reason for you to abstain. But it is not so; for ‘the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit.’ Since, then, the claims of Christian love are so powerful, and the nature of religion so spiritual, and the welfare of others so important, ‘let us follow after the things which make for peace, and things whereby one may edify another.’

“Such is the Bible law for the remedy of a great evil in the apostolic age. Its great principle is, ‘All things are lawful for me, but all things are not expedient.’ It makes its chief appeal to Christian benevolence, and says to a Christian man, ‘For the sake of your brother believer, will you not abstain from an indulgence which to him may prove an occasion to sin?’ It was a rule of action this, which the noble Paul honored and followed in his own life. He says, ‘If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.’ This is the theory and practice of abstinence in the primitive age.

“Look now, therefore, at the application of this Scripture to the principle of total abstinence from strong drink in our times. It will surely be admitted by all, that the rule of action here laid down is applicable to other cases of conscience than that immediately noticed. It will be granted, we suppose, by every one, that evils may arise in which Christians shall require to regulate their course by this Scripture, if they would not injure their own souls, and cause others to offend. It is the part of all who revere the Divine authority to search out where it applies,

and to act by it as binding on their consciences. Our business is to discover when circumstances are analogous; and whenever this is ascertained, we find in this rule our law.

“Now, as abstainers, we see so close a parallel between the usages and evils of ancient idolatry referred to in this Scripture, and the usages and evils connected with present intemperance, that our duty is plain. We think here of the two great sins which are the origin and occasion in both cases of all the troubles and dangers deplored—idolatry and intemperance. Here, too, the parallel cannot be denied. Now, therefore, we think of the evils arising out of these usages respectively: There might be a falling before temptation, and a going back to idolatry, or offending a Christian brother, in the one case; there may be a yielding to intemperance, or causing a fellow-man to fall into it, in the other. Here, too, surely, no one will take exception to the parallel.

“We think, then, of this rule of duty which Paul in this Scripture prescribes. He does not counsel caution merely, he exhorts to abstinence; and since the parallel holds good in all the other points, does not this inspired rule of conduct require of us abstinence from the use of intoxicating drinks? Since in all these points the two cases are shown to be analogous, do not the very same arguments which moved these primitive believers to abstain from these meats, bear with similar force on us, to cause us to abstain from these drinks?

“Here, too, much might be said in support of abstinence, on the ground of personal risk of becoming, by indulgence, the victim of intemperance. True, indeed, every person who so indulges imagines there is no danger for him. Others have fallen into the snare, but he knows how to stop in time. He may be told he moves close to a precipice, but he will not venture so near as to risk his falling over the edge! He knows how to pluck the rose without feeling the thorn! Thus many a deluded one has proceeded on his reckless way, every step his mind becoming more blind to his danger, the evil habit growing, and dragging him on with diminished power to resist it, till he appeared a confirmed drunkard. With hundreds of thousands of such examples in men of genius, of talent, of strong resolution, of eminent name in the nation and the church, thus becoming, through drinking customs, the victims of intemperance, he is surely a bold or a conceited man, who shall say, I will follow this practice, but there is no fear of me falling into this vice.

“But Paul, in this passage, does not insist on considerations

of personal danger, though, as before remarked, he might see these to be not without force. He bases his great argument on benevolence, and in this, too, we follow his example. We say to our non-abstaining friends, 'Supposing it all true that you allege respecting your right to use these drinks in moderation, as you call it, and respecting your safety in so doing, yet what have you to say to this motive from benevolence? Admit that you may affirm here all things are lawful, yet are they all expedient? Allow that you have the right to use these drinks, yet, out of love to the good of your fellow-man, to whom your action is an occasion to fall, are you not bound by this apostolic rule to abstain?' We know not a single reason you can adduce for your practice in these drinks, that the strong believers in Paul's day could not with equal force have set forth for their practice of using these meats. Do you allege your liberty to use these drinks with caution and care—so might they! But it is not watchfulness against abuse, or occasion of abuse they are counselled to practice, it is entire abstinence.

"Do you affirm you see no necessary connection between your use of these beverages and the sins of others falling into intemperance? So might they! But surely you do not require to be told that it is not the work of a benevolent spirit to insist upon having demonstrative evidence of occasioning an evil, before it will cease an indulgence that may cause it. Paul does not, you observe, go to prove, by a logical process, that the use of these meats must lead to sin in weak brethren, as a known cause leads to its effect; he reckons it quite sufficient to say that it may lead to this; and he himself declares he will wholly abstain, lest he should make his brother to offend. Can you then be acting out this principle of this inspired man, if you still indulge in these luxuries, assigning as your reason, that you see no necessary connection proved between your drinking and the drunkenness of your fellow-men? Is it not enough to prompt your benevolent action to consider, that your example, otherwise, may occasion injury: and is there not proof sufficient, to move you to abstinence, in this logic of love: 'I will drink no wine, lest I make my brother to offend'?" *

II. The opinions of the Christian Fathers and their early successors, and the action against intoxicants and intem-

* "Scripture Testimony Against Intoxicating Wine," by Rev. William Ritchie. Pp. 171-179.

perance by early church councils, are all consistent with the attitude and utterances of Christ and his Apostles. Said Clement of Alexandria, one of the most eminent of the Fathers, in commenting on the passage, "Wine, wherein is excess:"

"I admire those who have chosen an austere life, and desire no other beverage than water, the medicine of a wise temperance, avoiding wine as they would fire. Young men and maidens should forego this medicament altogether, for hence arise irregular desires and licentious conduct. The circulation is hastened, and the whole body excited, by the action of wine on the system. The body inflames the soul." (*Pædagogus*, Bk. ii.)

So Chrysostom: "Wine produces disorder of mind, and where it does not cause drunkenness, it destroys the energies and relaxes the faculties of the soul."

And Augustine, opposing the celebration of a Christian feast by indulgence in dissipation, says:

"See to it, that, since ye desire to celebrate this day in a carnal manner, ye do not make yourselves unfit for celebrating what this feast means, eternally with the angels. Perhaps that drunken man whom I reprove, will say to me, 'Thou hast, forsooth, preached to us that this feast announces to us eternal joy; shall I not, therefore, do myself some good?' Yes, thou mightest truly do thyself good, and not harm! For it announces joy to thee if thou art a temple of God. But if thou defilest the temple of God by drunkenness, the apostle tells thee (1 Cor. iii. 17), 'If any man defile the temple of God, him shall God destroy.'"

Jerome is also quoted as saying: "Whatever inebriates and throws the mind off its balance, fly as if it were wine which is suspected to contain poison."

An old English writer quotes some of the early Christian preachers. Speaking of drunkenness as "the root of all evil, the rot of all good," he adds:

"It poisoneth the very soul and reason of a man, whereby the faculties and organs of repentance and resolution are so cor-

* "Neander's Memorials of Christian Life," pp. 262, 263.

rupted and captivated, that it makes men utterly incapable of returning, unless God should work a greater miracle upon them than was the creating of the whole world. Whence Augustine compares it to the very pit of hell, out of which (when a man is once fallen into) there is no hope of redemption. As what says Basil: 'Shall we speak to drunkards? We had as good speak to lifeless stone or senseless plants, or witless beasts, as to them, for they no more believe the threats of God's word than if some impostor had spoken them.' ”*

Cyprian, Ambrose, and others, seriously reprove the wine drinking of their day, and especially the tendency to pervert the festivals instituted in honor of the martyrs, to Bacchanalian revels. Augustin, already quoted on this subject, frequently denounces such feasts as innovations on the precepts of the Scriptures, saying on one occasion, that the people not only turn them into drunken feasts on the days particularly consecrated to the martyrs, “but on every day of the year.” Cyprian laments that “Drunkenness is so common with us in Africa, that it scarcely passes for a crime. And do we not see Christians forcing each other to get drunk, to celebrate the memory of the martyrs?”

Ecclesiastical canons of the fourth century forbid any ecclesiastic to visit taverns; and the tavern keeper, Neander says, in his Memorials, was held in worse repute than were men in any other trade or calling. (P. 100).

The African Synod of A. D. 418 prohibited the lascivious feasts of the Gentiles, especially such as fell on the nativity of any of the saints; and also commanded the heathen not to force Christians to drink with them at any time. Later, under the Justinian code, monks were forbidden to enter places where liquor was sold, under pain of chastisement upon conviction before a magistrate, and of expulsion from their monasteries. Still later, Boniface, Archbishop of Mentz, sharply reproves the English bishops that they not only did not punish drunkenness in others,

* “The Blemish of Government,” etc., by R. Yonge, 1655.

but especially that they were guilty of it themselves. "Drunkenness," he says, was a special sin of the English nation, "and one of which neither the Franks, Lombards, Romans, nor Greeks were guilty;" and he adds, "This is most certainly a great crime for a servant of God to do or to have done, since the ancient canons decree that a bishop or priest given to drink should either resign or be deposed." *

The foregoing citations, given in the briefest manner, in order to avoid repetition of what is dwelt on more at large in the preceding Essay—conclusively show that the use of intoxicants, however it may have prevailed in apostolic and later times, was heartily condemned and denounced by the acknowledged authorities. If—as we shall see was the case,—the church, or any portion of it, in later times, sanctioned and encouraged intemperance, we may be sure that such encouragement was wholly foreign to the teachings of the New Testament writers and to the church authorities nearest the times of the apostles, and is therefore rebuked and censured by them.

Intemperance has prevailed in greater or less degree, unfortunately, in all periods of the Christian era, and has always been inimical to the religion of Jesus Christ, and greatly impeded its progress in the world. Most sad of all things in its history in the church is the fact that at times from mistaken policy, and at times from the suggestions and connivance of ecclesiastical authority, it has been unwittingly or designedly encouraged by those in position and power. Instances of mistaken policy abound in early times, in the attempts to make it easy for the heathen in different nationalities to profess Christianity, by allowing many of their former feasts and seasons of noisy rejoicing to be brought with them into their new relations, changed

* For other testimony on this point, as also for copies of the decrees of ecclesiastical councils, see, "*Alcohol in History.*"

only in name ; a permission which too often made the new converts, and generations of their descendants, Christian only in name. Christmas and Easter Festivals partook largely of this character in some localities ; Saints' Days were often mere substitutes for Bacchanalian frolics ; and eagerness to add to church revenues, in many instances, encouraged the sale and use of intoxicants.

As indicating the dangers and evils which proceeded from this policy, and also the demoralization attendant on the corruptions of clergy and people, we cite a few historical facts, referring for more extended notice to the work mentioned in the preceding foot-note.

In the seventh century, at the Synod of Trullus, the clergy and laity were commanded not to partake of the feasts of the Bacchanalia ; on pain, the former, of deposition, the latter of excommunication. The fact of such a caution, indicates the extensive sway of intemperance.

In England, the king devoted immense sums of money to the celebration of the various festivals of the church. The monasteries were filled with guests of all characters, and the riot and debauchery common to the lowest description of taverns in our day, were scenes of every-day occurrence in these mansions erected for the service of God, during the festivals of Easter, Whitsuntide, and Christmas.

The Danes and Anglo-Saxons were in the habit of quaffing immense draughts to the honor of the Saviour, the Virgin, and the Apostles. Some writers aver that in early Anglo-Saxon times both nunneries and convents were places in which the worst vices were practised. It became quite common for nobles and others to purchase crown lands on pretence of establishing monasteries. Having secured their lands, they made themselves abbots, collected dissolute and expelled monks around them, and led riotous lives. Some of the nunneries were of the same character. Of the nuns of Coldingham it is said that they spent their time in

feasting, drinking and gossiping. "They also employed themselves in working fine clothes, dressing themselves like brides, and acquiring the favor of strange men." *

In the tenth century, Edward I., the Anglo-Saxon monarch, was murdered at a feast held in honor of St. Augustin, he and his domestics being all so drunk that they could offer no resistance to the assassin.

Early in the twelfth century, Abp. Anselm ordered in his Canons, that "Priests shall not go to drinking matches, nor drink to pegs," from whence we infer that pegs in drinking cups, which had been devised by St. Dunstan to limit potations, had become a means for increasing them. About this time originated in England the well-known merry-makings, or gatherings at which, accompanied by a lavish consumption of liquor, important local business, both clerical and lay, was transacted. These meetings were called "ales," from the drink provided in them, and were especially designated by the season at which they were held, as "Easter-ale," "Whitsun-ale;" or by the object in whose behalf they were convened, as "bid-ales" or "help-ales," when charitable contributions were made for those in need; "bride-ales," wedding festivals; or "church-ales," where the money received from them was devoted to the church.

Sometimes they were held in the church edifices, and very frequently the clergy were parties to agreements for them for the benefit of the church. A copy of one of these agreements is given in the preceding Essay.

They were continued to the time of the Reformation, and beyond, being encouraged by Abp. Laud, and other dignitaries of the Established Church, and became such a public nuisance that they were finally suppressed by Queen Elizabeth.

In Collett's "Relics of Literature," an account is given, as quoted by White and Pleasants, of a festival celebrated

* "Fosbrooke's British Monachism," vol. I. pp. 16, 17.

in France in the first quarter of the fourteenth century, by the authority, and under the patronage of the Roman Catholic Church, called 'The Feast of the Asota;' the ceremonies of which appear to have been identical with the rites of Bacchus, as celebrated in the ancient Bacchanalia. The description of these ceremonies is ascribed to Pierre Corbeil, Archbishop of Sens, who is said to have left a manuscript missal, beautifully illuminated, in which these impious ceremonies are detailed with disgusting minuteness. The priest, smeared with the lees of wine, danced and sung in the church, and around the very altar—the officers of the church played cards in the sanctuary, eating and drinking to abomination—old shoes were burnt on the censer, instead of incense during the celebration of mass—and the dignitaries of the church, at the conclusion of their orgies, were carried home in carts, (probably because they were too drunk to walk) practising all the way the most indecent postures, and making the welkin ring with songs of a grossly lascivious or bacchanalian character. These ceremonies lasted for several days, and clergy and laity participated in them, in about an equal degree.

During the fourteenth and fifteenth centuries, as set forth in the 10th vol. of "Henry's History of England," gross intemperance prevailed among the clergy and laity of England. The historian gives the following picture of the times: "The secular clergy were no enemies to the pleasures of the table, and some of them contrived to convert gluttony and drunkenness into religious ceremonies, by celebrating 'glutton masses,' as they very properly called them. These 'glutton masses' they celebrated five times a year, in honor of the Virgin Mary, in this manner. Early in the morning, the people of the parish assembled in the church, loaded with ample stores of meats and drinks of all kinds. As soon as mass ended, the feast began, in which clergy and laity engaged with equal ardor. The church was turned into a tavern, and became a scene of riot and

intemperance. The priests and people of different parishes, entered into a formal contest which of them should devour the greatest quantity of meat and drink in honor of the Virgin Mary."

It is apparent without being said, that such practices were irreligious and vile, and that they were antagonistic to all that was sought to be secured by the religion of Jesus Christ. In more modern times such gross outrages have not been sanctioned by any branch of the Christian Church; but all sects have frowned upon and condemned intemperance. And yet, either from false distinctions between moderate and intemperate drinking, or from a variety of causes not readily named, intemperance has been, and to-day is, the greatest antagonist of the Christian Religion.

The struggle with the Drink System, is, as Mr. Buxton well said, a struggle against the Church, as well as against the School and the Library. And Horace Mann pertinently asks: "What can Bible or Christianizing societies do with the intemperate? At best they can only address moral and religious sentiments whose animation is suspended." If we examine a few particulars we shall more clearly see the force of these general observations. We say then, that the Drink System is antagonistic to the Christian Religion.

III. Look then at its effects upon ministers and people. How many of the former have fallen and lost their reputation in consequence of intemperance. They furnish, perhaps more strikingly than do any other class of men, examples of the great danger of what is so erroneously, at least so ambiguously, called "moderate drinking." Many of them, and presumably all, were honest, sincere and earnest in their Christian profession, and yet grace did not and could not prevent their stumbling and falling when they

experimented on themselves with those indulgences which stupify, debilitate, betray and enslave their victims.

Less than a hundred years ago, Archdeacon Paley found it necessary, in addressing the young clergy, in the Diocese of Carlisle, to exhort them "not to get drunk, or to frequent ale-houses . . . to avoid profligate habits, . . . not to be seen at drunken feasts or barbarous diversions;" and in reading the service, "not to perform it with reluctance or quit it with symptoms of delight." It was not superfluous advice. The headmaster of Tunbridge School, Dr. Knox, said:

"The public have remarked with indignation that some of the most distinguished coxcombs, drunkards, debauchees, and gamesters who figure at watering places, are young men of the sacerdotal order."

So Arthur Young wrote that "The French clergy are more decent than the English; they are not preachers or fox hunters, who spend the morning with hounds, the evening at the bottle, and reel from drunkenness into the pulpit."

The American clergy of that period were not gamesters, not fox hunters, but many of them were frequently disguised by liquor; and if they did not fall into other vices, greatly impaired their usefulness, and rendered themselves liable to temptations peculiar to inebriety. And this condition of things largely prevailed till the dawn of the Temperance Reformation in the present century.

"I know," said Mr. Delavan, "of two bishops, brothers, who fell, through wine. I know of one drinking a whole goblet of sacramental wine as his part, and then going from the communion table and disgracing himself with women; for which he was tried and unseated.

Prof. Leonard Woods, D. D., of Andover, said:

"I remember at a particular period, before the temperance reformation commenced, I was able to count up nearly forty ministers, and none of them at a great distance, who were either drunkards, or so far addicted to drinking, that their reputation

and usefulness were greatly impaired, if not utterly ruined. I could mention an ordination that took place about twenty years ago, at which I myself was ashamed and grieved to see two aged ministers literally drunk; and a third indecently excited. With the light now cast on the subject, it seems to me incredible, that a minister of the gospel can be in the habit of using any intoxicating liquor, without injuring his own piety and diminishing the success of his labors. It tends to inflame all that is depraved and earthly, and to extinguish all that is spiritual and holy. It is poison to the soul, as really as to the body."

On such occasions, prior to 1810, as also on occasions like the dedication of churches, and the meetings of associations, liquors flowed freely, and were generally the largest items in the bill of expenses. Dr. Lyman Beecher mentions in his autobiography, that at an ordination which he attended in Goshen, Conn., "there was some hard drinking, and some complaint on account of the quantity of liquor consumed." In those cheap times the liquor used at that ordination cost forty dollars.

Rev. John Marsh, in his Autobiography, thus describes an incident, showing the general prevalence of the drinking habit among the clergy in 1818:

"Returning from the services to the public house, on a very cold day in December, the council, composed of some thirty ministers and delegates, were ushered into a large tavern chamber, where was a bright fire on one side, and, on the other, a table filled with all the materials for warming the stomach, and preparing for the repast which would soon be in readiness.

"Among the ministers present was one who had thrown off the dominion of King Alcohol. This was the Rev. Calvin Chapin, of the parish of Rocky Hill, in the town of Weathersfield; a man in whose heart was the law of kindness, but whose tongue was, when needed, beyond all others, a sharp sword. As the Rev. Mr. K. of Killingworth, a lovely brother, but not able to cope with him, was with twenty others mixing his tumbler of good things—Mr. C., singling him out for an attack, said: "Brother K., what are you going to do with that stuff?" "Stuff," said Mr. K., "it is not stuff, it is good brandy." "Well, what are you going to do with it?" "Do with it?"

Why, what do you suppose? Drink it, to be sure.' 'Well, asked Mr. C., 'what are you going to do then?' 'Do? Why, walk about, I suppose.' 'But suppose,' said Mr. C., 'you cannot? There has been many a man who, after drinking that, could not walk at all; and I doubt whether, if you drink it, you can walk a crack. I will challenge you to do it.'

"Mr. K., still stirring his liquor, not able amid this storm to drink, and now the observed of all present, said: 'Well, I believe I shall try it.' 'You had better not,' said Mr. C., 'you had better come and throw it in the fire or out of the window. If you want to get warm, take a coal of fire into your mouth, but don't take that, and have it said, as it may be, that Rev. Mr. K. went to ordination, and could not get home.' At length, one of the Fathers, provoked beyond measure by this universal stop put to the drinking custom, said, with a loud voice, 'Mr. C., do you let Brother K. alone, and let him have his drink; you are a real pest, a genuine blackguard,' and here ended the matter. But this was the last ordination in that district of country at which liquor was provided. The Rev. Mr. K. afterwards became one of the most zealous and determined advocates of temperance, and for his opposition to the rum interest, was driven from his parish."

Rev. Richard Kneil said, some thirty years ago:

"Nearly all the blemishes which have been found on the character of ministers, for the last fifty years, have arisen, directly or indirectly, from the free use of intoxicating liquors."

But if drinking has weakened and unfitted the ministry for their work, equally ruinous has it been in destroying the religious life of the laity. Some years ago the Rev. J. R. Barbour published a pamphlet, in which he showed that in one hundred and thirty-five churches, out of eight hundred cases of excommunication, three hundred and seventy were for intemperance; and of eight hundred and thirty-four confessions reported from the same churches, intemperance was confessed in three hundred and seventy-nine cases, besides fifty-six cases in which the individuals became intemperate soon after their exclusion, or were placed under discipline for indulgence in the same degrading vice. Thus of one thousand six hundred and thirty-

four cases of discipline reported, eight hundred and five show the appalling power of this sin. But even this statement is far from exhibiting the full extent of the evil: the indirect influence of spirituous liquors must be added; and in representing this, Mr. Barbour declares it to be his deliberate conviction, from documents to which he has had access, that seven-eighths at least of all the offences requiring discipline in the American church for the twenty or thirty years preceding his report, have originated directly or indirectly, in the use of strong drink. This startling and appalling statement was at the time of its publication corroborated by similar evidence in regard to the Christian church generally.

Peter Burne in the *Tetotalter's Companion*, cites authorities to show that in Scotland, the Carnival, which precedes Lent:

“Assumes the Bacchanalian form of uncontrolled dram-drinking. For days previous to the fast, the ‘laddies and lassies’ are engaged in deliberating upon the first eligible place for holding the carousal.”

And, observes a writer in the “*Literary Morceaux*”:

“On the morning of the fast, every village pours forth its band of devotees—not to the altar, but to the pot-house. The church is deserted, and the vintner cannot find room for his customers. Religion gives way to usquebaugh. . . . The smuggler finds a ready market for his illicit commodity; and towards evening, *douce* Scotland can boast of as many cracked heads as Donnybrook Fair.”

The widow of Rev. Charles Kingsley, says in the biography of her husband, that as late as 1844, a religious celebration in the parish over which her husband was settled, was made the occasion of drunkenness:

“It had hitherto been the custom,” she says, “in Eversley, and the neighboring parishes, to let the confirmation candidates get over as they could to some distant church, where the catechumens of four or five parishes assembled to meet the bishop.

Consequently, the public houses were usually full on confirmation day, which often ended in a mere drunken holiday for boys and girls who had many miles to walk, and had neither superintendence nor refreshment by the way provided for them. When he became rector, matters were arranged very differently for the Eversley people. . . . On the day itself the young people assembled early for refreshment at the rectory, whence they started in two vans for Hackfield church. He himself went with the boys, and his wife, or some trustworthy person with the girls, and never lost sight of them till they returned, the girls to their homes, and the boys and young men, some of them married men, who from long years of neglect had never been confirmed, to the rectory, where a good dinner awaited them."

Recently, fourteen thousand ministers of the Established Church in England, memorialized the House of Lords, invoking the aid of new legislation against the Drink System. Their convictions were thus emphatically expressed :

"We are convinced, most of us, from an intimate acquaintance with the people, extending over many years, that their condition can never be greatly improved, whether intellectually, physically, or religiously, so long as intemperance extensively prevails among them, and that intemperance will prevail so long as temptation to it abounds on every side."

Eminent priests and other dignitaries in the Roman Catholic Church, are also earnestly testifying to the evils of intemperance as a bar to their work among their people. The Archbishop of Cashel, in Ireland, says, "There needs the united strength of church and state to grapple successfully with the gigantic evil of intemperance."

And Cardinal Manning of England, thus vigorously expresses himself :

"It is mere mockery to ask us to put down drunkenness by moral and religious means, when the Legislature facilitates the multiplication of the incitements to intemperance on every side. You might as well call upon me as a captain of a ship, and say, 'Why don't you pump the water out when it is sinking?' when you are scuttling the ship in every direction."

Bishop Keane, of that Church in the United States, called together the liquor dealers of Richmond, Va., who were of his own communion, in the winter of 1881, and earnestly remonstrated with them against the evils of their business. He protested that he had no hard feelings towards anybody engaged in this business, but the kindest affection for all.

“It was a business full of danger, and every effort should be made to modify the evils that attended it. The honest carpenter, the honorable shoemaker, the hard-fisted and hard-working blacksmith, in fact, the members of all trades, could offer up to God all their work and every movement connected with it, thereby rendering honor to Him. But he would ask in all candor and charity what man who trafficked in liquor, could, upon rising in the morning, say, ‘My God, I offer to Thee every glass of whiskey or other drink which I shall sell to-day; and I desire that it may be for Thine honor and glory!’ Why did such a proposition seem like blasphemy? The blasphemy was not in the proposition. It was in the bringing together of two such incongruous things as liquor-selling and prayer to the living God, in the suggestion that a traffic which has such a long train of evils—of evils which are infernal (no other epithet will characterize them) can be consecrated by prayer to God.”*

Rev. Father Scully, Rector of St. Mary’s Parish, Cambridge, Mass., in his annual report of the parish, as published in the papers of Boston, Feb. 1882, earnestly deprecates the prevalence of intemperance, and especially remonstrates against the temptations set before the young people of his parish in the presence of liquor at church fairs. “How,” he asks, “can we train our young to look with horror on the evils of ‘rum,’ when lager beer is sold in our neighboring churches where fairs are held?” He is emphatic in the utterance of his conviction that intemperance is the greatest of all foes to the spread of religion.

* “Unholy Alliances,” by J. E. Rankin, D.D., p. 12.

When the present Archbishop Bayley was Bishop of Newark, N. J., some years ago, he issued an edict that incorrigible drunkards of that diocese should not receive Christian burial. Bishop Wigger, who succeeds him, has, so say the secular papers, recently announced that this rule will hereafter be enforced, and will be applied also to persons who sell liquor to drunkards and contrary to the laws of the State. "Incorrigible drunkards" he defines to be "persons who habitually drink to excess until their death, against the repeated admonitions of their pastor."

As the foregoing testimonies fully show, there is entire unanimity of judgment among Christians of every sect, that the use of intoxicants produces disastrous effects, antagonizing and destroying the influence of religious institutions and teachings.

IV. This is also further manifest in the effects of the Drink System on Sunday-school and Missionary efforts. Scores of children in the Sunday-schools in various parts of Christendom are either from homes whose influence vitiates all Sunday instruction, or fall before the temptations of the saloons and gardens which are rendered so attractive for the purpose of alluring them to ruin; and instances are not rare in which once earnest and devoted teachers became lost to their classes, and now, with some of their scholars, swell the ranks of the castaways through the deceitfulness of the inebriating cup. In England much attention is paid to gathering statistics on this point; and from many testimonies submitted in a report of the committee of York Convocation, the following are selected:

"A loss of nearly 80 per cent. of our elder scholars is due to drinking habits" "Drink and its concomitants draw away a large proportion of our elder scholars." "Many of our elder scholars go to 'penny hops' in public houses, and lose all interest in good things." "There are at present known to the clergy in this district ten or twelve men and women who, once

teachers in the Sunday-school, have fallen away through intemperance; two have been superintendents." "Drink has deprived the Sunday-schools of this parish of some of the most promising young men. Several, after becoming teachers, have taken to drink, and have been utterly ruined."

These might be largely multiplied; and the showing in the United States may be equally appalling, since, as is well known, complaint is made in all the churches, that many who are connected with Sunday-schools go no further in their religious education or interest, but fail to identify themselves with any religious organization.

If we take up the reports of Missionaries, whether Home or Foreign, we shall find that the Drink System is an obstacle always in their path, and the most difficult of all opposition with which they have to contend. There are numerous cases in which heathen nations resist the attempts to plant Christianity in their borders, in consequence of the intemperance of Christian professors, and their efforts to establish the traffic as a source of gain. Not a few missionaries have been tauntingly told to remain at home, and reform their own countrymen. The late Archdeacon Jeffries, of Bombay, for more than thirty years a missionary in India, said at a public meeting:

"When once the natives broke caste, and became Christians, they were no longer restrained from the use of strong drink, and they became worse than if they had never embraced Christianity. If the English were driven out of India to-morrow, the chief traces of their having been there would be the number of drunkards they had left behind."

More recently, Baboo Chunder Sen said, at a meeting in London:

"What was India thirty or forty years ago, and what is she to-day? The wailings and the cries of widows and orphans at this moment, methinks, fill the whole horizon of India. The whole atmosphere of India seems to be rending with the cries of poor helpless widows, who often go the length of cursing the

British Government for having introduced this very thing—intoxicating drink.”

Rev. Mr. Hume, of Bombay, confirms these statements, and declares,

“ Intemperance to be the besetting sin of the native churches, and more of the converts gathered by missionaries, have fallen through this, than any other cause. I do not believe that there is a Protestant mission in India, which the Lord has blessed with converts in any number, that has not suffered from this cause; and I add with feelings of deep sorrow—which is not, in all probability, destined to suffer still more.”

In Persia, where drunkenness has increased in the ratio of intercourse with the inhabitants of Christian countries, it has become a standing reproach to the Gospel, that a drunken Mussulman is disowned by his fellows, and turned over to the Christians as being one of them. When one of their countrymen is seen intoxicated, their common expression is, “ He has left Mahomet, and gone over to Jesus.”

The following punishment for drunkenness inflicted by a mob at Constantinople, will show how sensible Mahometans are of the disgusting nature of the vice, and the light in which they look upon Christianity, in consequence of its prevalence among Christian professors. A drunken Mussulman was tied upon a lame mule, with his face towards the tail of the animal. On his head was placed a European [Christian's] hat, and behind him, back to back, was tied a dog, an animal greatly abominated by them. After parading him through the streets, stopping at every fountain to sprinkle him with water and mud, he was taken to the banks of the Bosphorus, and in mockery of the Christian rite of baptism was plunged into the water with his innocent companion. The hair of the dog was then shaved off in the form of a cross, and the beard of the Mussulman was removed with the same razor. He was then twice

plunged into the Bosphorus, and his purification pronounced complete.*

An American Missionary writing from Siam, says :

"Drunken Siamese are exceedingly common, so much so that I much dread meeting a large company, even for the purpose of preaching the gospel to them, being almost sure to find a number in the different stages of intoxication. I therefore fix my hour for preaching in the bazaar at 9 A. M., although I should be sure of having three or four times as many in the afternoon."

In "Young's Narrative of a Three Years' Residence on the Mosquito Shore," it is said (p. 29) :

"That at a missionary station there, the habit of drunkenness had taken such a hold of the natives, that a missionary conceived it necessary to distribute spirits among them, to procure their attention while he unfolded to them the blessings of the gospel! No sooner, however, had he discontinued the practice, than it was shown most unequivocally that no interest was taken in his harangues : for while in the midst of an eloquent appeal, one of the chiefs arose, and quietly said—'all talk—no grog—no good,' and gravely stalked away, followed by all the natives, leaving the astonished preacher to finish his discourse to two or three Englishmen present."

About half a century ago, Rev. John Pierpont, after telling of what he had seen at the port of Smyrna—"barrels of New England rum, with the Boston stamp, lying on the wharf," and a vessel which took missionaries to that port unloading more rum, eloquently summed up the record against us, by saying :

"Shall we make this goodly land of ours any longer to go up as such a stench in the nostrils of the nations? It will cease to be done to some extent, when the vocation ceases to be regarded as honorable, because profitable. When the track of the serpent with his slimy folds, is seen over the piles of gold, follow it with your execrations, because, in heaping up these piles of

* "British Temperance Advocate and Journal," No. 17, p. 48.

gold, the love of man had no share. But, when we say these hard things against these men, are we not doing something to bring their vocation into disgrace? Yes, I am; and I do it with this express purpose. When man shall have made this business as infamous as God has made it wrong, the nations of the earth will have less cause to complain of our own. I ask you to paint in your imagination, that vessel sailing up to the port of Smyrna, having nine missionaries, taking their lives in their hands, to convert the people to Christianity; and the same vessel carrying five thousand gallons of New England rum, to convert sober Mahometans into drunken Mahometans—or the still greater absurdity of drunken Christians.”

Alas! we have not yet ceased this inconsistency.

The “Missionary Review of the World,” for January, 1888, contains a statement to the effect that the extension of European Colonial possessions and protectorates in Africa means such a fearful extension of the use of intoxicants in the Dark Continent as blasts the progress of civilization and missions, and hinders the elevation of the people; and that it has caused the Archbishops of Canterbury and York, and the Bishop of London to address the following letter to the Bishop of the British Colonies and dependencies:

“MY LORD: The attention of the Church has been recently drawn to the wide-spread and still growing evils caused by the introduction of intoxicating liquors among the native races in the colonies and dependencies of the British Empire, and in other countries to which British trade has access. Part of the mischief is certainly due to other traders than the British, but British trade, as exceeding in volume that of many other countries put together, is mainly responsible. This mischief cannot be measured by what we witness among our own countrymen. The intemperance is far greater, the evils consequent on intemperance are far worse. The accounts given of the numbers that perish from this cause and of the misery and degradation of those who survive, are painful in the extreme. And besides the grievous wrong thus inflicted on the native races, reproach has thus been brought on the name of Christ. The English missionary who preaches the Gospel, and the English merchant who brings the

fatal temptation, are inevitably associated in the minds of the heathen people, and by many not only associated, but identified. It is asserted by travellers of repute that in many parts of the world the moral character of the natives gains more by the preaching of Mahometanism than by the preaching of the gospel, for the former tends to make them sober.

“The evils of intemperance in the British Islands have, as you are well aware, long engaged the attention of the Church at home. The report of the lower house of Convocation of the Province of Canterbury, in 1869, and that of the Province of York in 1873, in each of which a large mass of evidence from every class of society was got together, had a painful effect on the public mind at the time, and they have served as trustworthy manuals on the subject ever since. The formation of the Church of England Temperance Society has organized and concentrated the efforts of those churchmen who have been deeply impressed with the necessity of combating intemperance, and that society is daily growing in numbers and in influence. Owing to these and similar endeavors made by both Churchmen and Non-Conformists, drunkenness has been and is still being diminished in these islands, and there is every reason to believe that before long public opinion will demand of the Legislature that steps should be taken to remove, wholly or partially, the temptations which now make it so difficult for weak men to lead sober lives.

“It is not for us nor for the bishops at home to suggest to your lordship or your clergy the best means for dealing with similar evils in our colonies and dependencies, and in the heathen countries in your own parts of the world. But we have felt it our duty to bring to your notice the painful accounts that have reached us, and to assure you of our warmest and most earnest sympathy with any efforts that you may see fit to make to deal with the serious difficulty. You may have the means of influencing your Legislature; you may do much to form public opinion; you can at least make it plain to all men that the Church is not, and never can be indifferent to this great sin. In whatever you may be able to do in this matter you may be assured that the Bishops at home are supporting your actions with their earnest prayers, and wherever co-operation is found possible, with their most hearty co-operation.”

The Drink System is an equally formidable obstacle to the success of Home Missions. Thirty city missionaries

of Glasgow recently united in a declaration that, "whilst drinking, by keeping thousands from forming or from maintaining church-going habits, is rendering our labors more necessary, it is at the same time the greatest barrier to their successful prosecution." Testimonies to the same effect are given by the city missionaries of England. In the Canterbury Convocation Report, are many complaints, the following being a specimen :

"The clergy everywhere, but in our large towns especially, are discouraged, cast down, almost driven to despair through the universal prevalence of drinking, and the temptations that are multiplied for its encouragement on every hand, under the protection of law. It thwarts, defeats and nullifies their Christian schemes and philanthropic efforts to such an extent that it is becoming a matter of grave question, whether infidelity, religious indifference, and social demoralization are not making head against us in defiance of all our churches, our clergy, our Scripture readers, and our schools."

Similar testimony is borne by the city missionaries of this country. Says one :

"We may build churches and chapels, and multiply schools, but until the drinking habits of the people are changed, our efforts are well nigh in vain."

And another : "After many years experience in city mission work, I feel convinced that until the church uses all her influence for the entire removal of the drink traffic, she is doing little better than wasting money in supporting me as a missionary."

A prison warden of large experience, says :

"You may build a church in every street, and make your religious organizations as complete as you will, but as long as you allow the dram-shops to be open, you will make criminals faster than you can reclaim them."

Sabbath desecration is incited and aided by this great evil. In the summer season our papers abound in statements of drunken frolics at the sea shore and other places of Sunday resort. The beer gardens do their most flour-

ishing business on that day, and there is a fearful tendency to multiply drinking facilities as baits and allurements to Sunday excursions. Violent opposition is made to the enforcement of Sunday laws, liquor-dealers and unprincipled politicians banding together in their open defiance of wholesome enactments. Just at this time the large cities in Ohio are cursed by this lawlessness. Of the results of the Sunday liquor traffic in Cincinnati, Richard Smith, editor of the Cincinnati Gazette, says: "I assert that 81 per cent. of all the crime in Cincinnati is traceable to the use of intoxicating liquors on Sunday."

The Monday and Tuesday Police Court Reports all over the country show a large amount of liquor incited Sabbath desecration everywhere.

Well might John Bright say, as he surveyed the whole field of Christian effort, antagonized at every point by the Drink System :

"Our path is before us, but a monster obstacle is in the way ; strong drink—ale, wine, or brandy, by whatsoever name the demon is styled, in whatsoever way it presents itself, whether in the beer-house, or the dram shop ; in the dining-room of the man of the world, or on the table of the serious professor—this, this, prevents our success. Remove this one obstacle, and our course will be onward ; and our labors will be blessed ten thousand fold."

Unfortunately, as was said in a preceding chapter, professed Christian men and women are largely responsible for this hindrance of Christian work. Either their personal habits, as moderate drinkers, or their active social and political opposition to dealing effectively with the drink monster, or their indifference and unconcern, embolden traffickers and drinkers in their evil ways. In either case they weaken the influence of the church, and bring the cause of religion into sad disrepute. The "Watch-Tower," a religious journal published in New York, has the following ringing words on this subject in a recent article, entitled "Temperance Work :

“This work is lamentably neglected in our great cities, where its enemies are the busiest, and where they have the most skillfully organized methods with which to impede its progress. Intemperance was never more defiant or potential, and yet the temperance problem, involving colossal issues, is failing to arouse modern Christian thought. Our churches are praying and laboring to lead souls to Christ, but are they reaching out to rescue and redeem the wretched victims of the wine-cup? Do not some ministers hold lax views of the growing vice of intemperance? Do not church members vote into municipal offices rumsellers, who make gain at the loss of the bodies and souls of the victims of strong drink? Has not the time come, when judgment should begin at the house of God? The discriminating editor of ‘Scribner’s Monthly’ sharply criticises Christian ministers for indiscriminately condemning theatres, and says that ‘there are Christian ministers who do this over the brims of their wine cups,’ assuming, with truth too, that they are doing more harm to the world in a single day ‘than all the theatres and actors of the world are in a decade.’ Is it true? Are we to confess that ‘Christian ministers,’ are justly chargeable with the culpable practice of wine-drinking? If so, Heaven pity us! Is it a fact that any Christian minister is allowed to preach, and at the same time habitually to drink wines and liquors? Why should not every lover of the Lord be doing something to extinguish this curse which is blighting the flower of virtue, desolating homes, crumbling the temple of manhood, disintegrating the foundation of society, bringing dishonor upon the State, cursing soul and body.”

III.

EDUCATIONAL.

The fallacy of relying on General Education to Prevent or Overcome Intemperance is shown by Intemperance in Colleges and Schools—among men of the learned professions—in countries which are the most enlightened—and by the general tendency of Drink Facilities to counteract superior Education. The Remedy to be found in Instruction on the Composition and Nature of Alcohol—the Physiological Effects of Intoxicating Drinks—that such Drinks are neither Food nor Fuel—that they are poison to Man's entire Nature—at War with Political Economy and Moral Science—that Total Abstinence and Prohibition are demanded for the Individual and for the State.

IT is not unfrequently said by those who fancy that something less than Total Abstinence and the destruction of the drink traffic, will prevent or overcome intemperance, that General Education may be relied on to exterminate this vice. Unfortunately this is wholly a speculative theory, against the illusions of which a vast amount of sad experience stands arrayed. While it is true that Intemperance is an ally of Ignorance, and that thousands of its victims are found in the class who know nothing of schools or other means of intellectual culture and advancement, it is equally true that a very large number of inebriates have enjoyed the highest advantages of the best educational institutions in the world.

Lord Brougham, who made the subject of public and

general education a thorough study, said truly in the House of Lords, in 1839 :

“To what good is it that the Legislature should pass laws to punish crime, or that their lordships should occupy themselves in trying to improve the morals of the people by giving them education? What could be the use of sowing a little seed here, and plucking up a weed there, if these beer-shops are to be continued to sow the seeds of immorality broadcast over the land, germinating the most frightful produce that has ever been allowed to grow up in a civilized country ; and, he was ashamed to add, under the fostering care of Parliament.”

Twenty years later, in his Social Science Address at Bradford, he said :

“It is painful to admit that we must reckon education as among palliatives only. There cannot be a greater fallacy than to set its effects in repressing crimes, against intemperance in producing them ; and it is a dangerous fallacy for men to rely upon improvement in character and its effect in controlling the passions, as sufficient to counteract the direct tendency of intemperance. The influence of education is indirect and of gradual operation. The action of intemperance is direct and immediate. To rely upon popular improvements only, and take no measures for removing the great cause of crime, would be to lull ourselves into as perilous a security as theirs who should trust to the effects of diet and regimen when the plague was raging ; or who in that confidence before it broke out, should take no precaution against its introduction.”

The same clear view of the relations of education to temperance, was held by the pioneer in the work of Common School Education in America,—Horace Mann, when he said :

“If temperance prevails, then education prevails ; if temperance fails, then education must fail. Intemperance is a upas tree planted in the open field of education, and before education can flourish, this tree must be cut down. Were all the inhabitants of a village to become intemperate, a schoolhouse would remove from it of itself.”

And another Massachusetts statesman, addressing several hundred youths in a public school of Boston, felt obliged to say: "It pains me to think that, judging from the past, thirteen of each hundred of these pupils will become drunkards."

Rev. William M. Thayer relates that at the conclusion of an address on temperance to some children in Boston, the educated drunken son of a wealthy citizen of that place said to him :

"If I had been told about the dangers of the wine-cup and the beer-cup when I was a boy, as you have told these children to-night, I should not be the drunkard that I am; but I never heard in the Sabbath or public school, or, indeed, at home, that there was danger in the use of wine or beer."

Here is the great trouble, that the question of temperance has not been awarded any place in the studies which make up what is called general education; and because of this, it is impossible that such education can either prevent or overcome intemperance. Dr. Channing saw this when he said :

"It is said that as large a proportion of intemperate men can be found among those who have gone through our colleges, as among an equal number of men in the same sphere of life, who have not enjoyed the same culture. It must not, however, be inferred, that the cultivation of the intellect affords no moral aids. The truth is, that its good tendencies are thwarted. Educated men fall victims to temptation as often as other men, not because education is inoperative, but because our public seminaries give a partial training, being directed almost wholly to the development of the intellect, and very little to moral culture, and still less to the invigoration of the physical system." (Works, vol. ii. p. 309.)

Let us glance at some of the most noticeable facts in regard to intemperance among the educated.

I. Consider, first, that intemperance is a melancholy and disturbing fact in our higher institutions of learning.

In 1867, Rev. Dr. Warren, now president of Boston University, testified to a Committee of the Massachusetts Legislature, that there is, as he found in a residence of several years in Germany, a great amount of drinking among the students in the universities in that country. A later American student in Germany bears this testimony :

“ When the student has, however, made his examination, after his hard pull of the last six months, hilarity reigns supreme. He gives drinking feasts first to all his acquaintances, and last to his most intimate friends. Wild is the sport, and no one, unless it is a cynic, leaves the hall of friendship in a presentable condition. The German student is by no means modest in his beer. The most quiet and sedate speak openly, of being slightly intoxicated, as if it were, as it is here, a mere matter of course ; but at an entertainment, consequent on having made his degree, he is indeed a cold friend, who does not complain on the morrow of excessive feline combats in the region of the brain. It is more than probable that coming from the scene of festivity, a desire to sing on the street occurs. No police is more strict than the German, and semi-wild singing on the street, brings down the entire police force. The students are brought to the Police Station, the college beadle conducts them politely to the college prison, where they remain a few days, living on the fat of the land and seeing their friends whenever they wish, only one, however, being allowed admission at one time. The privilege of being governed by the university authorities, makes the student quite above the municipal government. The Liberals are making efforts to abolish this privilege, which in some universities has already become a thing of the past ; and it is probable that before long all German students must conform to rigorous laws, as do other citizens.”

In an interesting sketch of “ Prince Bismarck’s Mother,” reprinted in this country in “ *Littell’s Living Age*,” it is said that she early discovered great marks of genius in her son, and was solicitous that his educational advantages should be of the highest order. The desire of the boy was to be educated at Heidelberg, but his mother preferred Göttingen. “ She was,” says the sketch, “ afraid that the art of imbibing enormous tankards of beer—an art so assiduously

cultivated in the former town that it may almost be said to form a part of the curriculum—would become a habit with her son. ‘A beer-vat cannot scale a mountain, and you have one before you, on the top of which is fame,’ said she.” He yielded to his mother’s desires and went to Göttingen.

Dr. Lees (Works I. 30,) quotes from the report of the Oxford Commission, 1852, with regard to the Royal University of Oxford, England. “The three great temptations of the place,” says one witness, “are fornication, wine, and cards.” Another witness, a proctor of the University, reveals some terrible facts in regard to the aristocratic “Bullington Club—a curse and a disgrace to a place of Christian education. Take the case of a young man coming up from home with good intentions of living regularly and working hard. He is invited to meet a few friends at supper—(remember, these suppers are most always in college;) he goes . . . the result is, that if not made drunk himself, he sees others drunk; he hears conversation and songs which no one can hear without pollution. . . . I know that shortly before I left Christ Church [as tutor], school-boys who came up to matriculate were taken up there and made drunk.”

In the United States we find this sad fact equally manifest. While James Buchanan was President of the United States, he thus addressed the young men of Franklin and Marshall Colleges:

“There are many little eccentricities in the life of a college student that might be pardoned or overlooked; but there was one habit, which, if formed at college or in early youth would cling to them through after life, and blight the fairest prospects.”

He referred to the use of intoxicating liquors, and declared, “it would be better for that youth who contracted an appetite for strong drink that he were dead, or had never been born; for when he saw a young man entering upon such a career, a fondness for liquor becoming within him a governing passion, he could see nothing before him but a life of sorrow, and a dishonored grave in his old age.”

Dr. Nott, for many years president of Union College, said (Lectures on Temperance, p. 16):

"I have marked, too, how those pupils of my own, who, in spite of warning, and admonition, and entreaty, persisted in the use of intoxicating liquors, while at college, have, on entering the world, sunk into obscurity, and finally disappeared from among those rival actors, once their companions, rising into life; and when, searching out the cause, I have, full of anxiety, inquired after one and another, the same answer has been returned: 'He has become, or gone a sot into the grave.'"

Rev. Daniel Read, LL. D. says ("Centennial Temperance Volume," p. 171):

"In the year 1856, I was called to the presidency of Shurtleff College, situated in the town of Upper Athens, Ill. Upon College Avenue, the principal street of the town, between the college and the post-office, a distance of about one-third of a mile, there were three liquor saloons. Of course all the students were exposed to the temptations presented in these saloons daily as they went to and from the post-office. As was to be expected, I found the use of liquor quite common among students, and the first year of my administration the faculty were obliged to send away fourteen young men on account of their intemperance, and of disorder growing directly out of the use of liquor."

The special Trenton, N. J., correspondent of the "Philadelphia Ledger," says that on the night of the 20th of December, 1881:

"Certain members of the Freshman class in Princeton College, indulged in an old-fashioned midnight revel, or what they termed, a serenade, with tin horns. Not satisfied with making disagreeable noises, they broke the fancy globes which covered the gaslights along the streets, and stoned, so it is said, some of the professors' houses. Arraigned for trial, their counsel pleaded for mercy, alleging that 'the outbreak was one growing out of a hilarious state of the students on the evening of the 20th of December, and that there was no malicious intent or concerted effort to destroy property or to particularly annoy the citizens of Princeton.'"

The court imposed a fine of \$20 each, and said: "If light punishment is not effective now, the court will hereafter impose the full penalty, which includes fine and imprisonment."

In the testimony of Mr. Charles Stoddard before the Committee of the Massachusetts Legislature, in 1867, before alluded to, Mr. Stoddard said:

"I was foreman of a grand jury of this Commonwealth in 1843. It was in evidence before the grand jury, that more than one hundred persons, mostly young men, were passed by one of our city police officers between the hours of twelve and two o'clock on Saturday night, in his walk between Cornhill Square and Cambridge, all in a state of partial or entire intoxication. They were Cambridge students and others, who came down to Cornhill Square, which was a capital place in those times to get liquor, and they went home in this condition, to the great detriment of the public peace and order."

In a plea in behalf of the Washingtonian Movement, made by Rev. Henry Ware, Jr., to the students of Harvard College, occurred this language:

"Painful as it may be to say it, it is yet true, as we are all aware, that there are peculiar exposures in the life you are leading here. Separated from home, absent from the society of the domestic circle, and the occupations which there satisfy the mind and heart, young men are thrown together in a situation somewhat unnatural. They must compensate among one another for the want of what they have left behind. They must contrive such substitutes as they can for the companions and enjoyments which nature provides; and in doing this, amid the chances of accidental companionship, in the thoughtlessness of inexperience, in the overflow of social gayety, in the excitement of numbers, festivity and song, what wonder that some are beguiled—that the unwary are entrapped, and the pure overwhelmed!

"It is not necessary to seek any statistical comparison with young men in other walks of life; without such comparison, the roll of names is melancholy enough. One's heart aches, who can look back a quarter of a century, at calling up the images of promising boys and gifted men, whose beauty and promise

have been blighted by this terrible curse. Shall I tell you how many of my classmates and cotemporaries learned here to brave the wine-cup, and have perished by intemperance? one of them under circumstances so appalling, after so protected a childhood, that one would think it lawful not only to bind the inexperienced by a pledge, but in fetters of iron, rather than expose him to the slightest hazard of so fearful a catastrophe.

"If that case could be brought before you in all its sad and loathsome details, and you could be assured that there was now sitting among you, one who was destined to pass through the same abandonment to the same end; you should not be told who, you should only know it to be one whom you daily meet and welcome, who has father and mother, now sitting at home talking of him, planning for him; and sisters, whose own sweet hands at nightly toil provide for his support and comfort here; and it should be told to you that he, meantime, unwarily beginning here, shall go on step by step to the extremity of that deep damnation; suppose that all this were revealed to you, I believe that you would rise up as one man, and pledge yourselves with an oath to taste only water while life remained, so that he might be delivered. I can fancy that I already see you with glistening eyes offer yourselves to the act.

"Would you do this for that one? And do you not know that there are sitting on those seats, if we may judge the future by the past, in all human probability more than one, more than two, more than five, upon whom that sad fate will fall? You could hardly be more certain of it, if an angel told you from heaven. But you can save them. Their fate is in your hands. You have but to rise up, as others around you are doing, and forswear the ruinous indulgence, and you thereby save them from the threatening ruin."*

"I had," said Professor Goodrich, of Yale College, "a widow's son committed to my particular care. He went through the different stages of his education, and finally left with a good moral character and bright prospects. But during the course of his education, he had heard the sentiment advanced, which I then supposed correct, that the use of wine was not only admissible but a real auxiliary to the temperance cause. After he had left college for a few years, he continued to be respectful to me. At length he became reserved; one night he rushed unceremoniously into my room, and his appear-

* "Works of Henry Ware, Jr., D.D.," vol. III. pp. 120-1.

ance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed the secret from her. I asked him if he was such a slave that he could not abandon the habit. 'Talk not to me of slavery,' said he; 'I am ruined, and before I go to bed I shall quarrel with the barkeeper of the Tontine for brandy or gin to sate my burning thirst.' In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country. Another consideration is, that the habit of conviviality and hospitality is now directed to the use of wine."*

The late Professor Miller, of the University of Edinburgh, who had large experience, and was a keen observer, says: "In the great majority of inebriates of the educated classes, the habit is traced to the college time." ("Nephalism," p. 117).

II. Intemperance as it exists among men of the learned professions, educated classes, and in the higher walks of life, is an unmistakable indication that general education is no prevention of drunkenness. By the Report of the New York Christian Home for Intemperate Men, for 1881, it appears that among those received for treatment, were "one clergyman, five lawyers, three physicians, one teacher, three journalists, eight printers, and twenty-one merchants."

Mr. Parton found, on his visit to the Inebriate Asylum at Binghamton, N. Y., that, "a large majority of the present inmates are persons of education and respectable position. More than half of them were officers of the army or navy during the late war, and lost control of themselves then."

Rev. Dr. Wakely, in his "Temperance Cyclopædia," says that :

* "The Fountain," Boston, 1847, p. 197.

"Professor Gibbons, of Philadelphia, in a public address to the graduates of the Philadelphia Medical College, asserted that of all the physicians who have received diplomas to practice medicine, from the various medical schools in America, during the present century, one-half have reeled into the drunkard's grave."

He also quotes Rev. Ezra Styles Ely, and Philip S. White, as saying :

"We could give a sad list of divines who were much injured in health, reputation and usefulness, by the use of intoxicating beverages, who did not become notorious sots, and several of these, for talents, learning, activity and eloquence, have not left their superiors to survive them in the American Churches. We could give the names of more than thirty clergymen in the circle of our acquaintance who did become publicly known as drunkards, and of these four were bishops of the Protestant Episcopal Church; three of them had been moderators of the General Assembly of the Presbyterian Church; and ten were distinguished as Doctors of Divinity."

Mr. Walker, M. P., the chief proprietor of the London "Times," said in a public address :

"If I were called on to name those within my knowledge who have ruined their prospects in life, who have lost good situations, and have fallen from comparative ease and competence to a state of degradation, they would not be the men belonging to the laboring classes, following agricultural or mechanical pursuits, but they would be men of a superior class, of good education; men who have enjoyed comfortable homes, and good salaries, and who, in spite of all, have fallen victims to that abominable and frightful vice."

Individual instances of the intemperance of eminent men are all too numerous and sad. Robert Burns, the poet of the people, what wretched havoc drunkenness made with him, his own words sorrowfully tell. Writing to his friend, Robert Ainslie, he said :

"My dear Ainslie, can you minister to a mind diseased? Can you, amid the horrors of penitence, regret, remorse, headache, nausea, and all the rest of the hounds of hell that beset a

poor wretch who has been guilty of the sin of drunkenness—Can you speak peace to a troubled soul? *Misérable perdu* that I am! I have tried everything that used to amuse me, but in vain; here must I sit, a monument of the vengeance laid up in store for the wicked, slowly counting every click of the clock as it slowly, slowly numbers over these lazy scoundrels of hours who are ranked up before me, every one following his neighbor, and every one with a burden of anguish on his back, to pour on my devoted head. And there is none to pity me. My wife scolds me, my business deserts me, and my sins come staring me in the face, every one telling a more bitter tale than his fellow.”

Poor Burns! returning home one night at a late hour, from a jovial party in the Globe tavern, he remained for a long time in the open air, and overcome by the liquor he had drank, fell asleep. He woke with a fatal chill penetrating to his bones, reached home with a rheumatic fever, and died shortly after.

How significant his epitaph, written by himself:

“The poor inhabitant below
Was quick to learn and wise to know,
And keenly felt the kindly glow,
And softer flame;
But thoughtless follies laid him low,
And stain’d his name.
Reader, attend! Whether thy soul
Soar fancy’s heights beyond the pole,
Or darkling grubs this earthly hole,
In low pursuit;
Know, prudent, cautious, self-control
Is wisdom’s root.”

Genial Charles Lamb, as he was known by his contemporaries, and lovingly called by a host of friends, writes in his second series of “*Essays of Elia*,” the “*Confessions of a Drunkard*,” from which we make the following extract:

“Abstain? Alas! when a man has commenced to be a sot! O pause, thou sturdy moralist, thou person of stout nerves and strong head, whose liver is happily untouched, and, ere the

gorge rises at the name of drunkard, learn what the thing is. Trample not on the ruins of a man. Exact not under so terrible a penalty as infamy, a resuscitation from a state of death almost as real as that from which Lazarus rose not but by a miracle. What if the beginning of reformation be dreadful; the first steps, not like climbing a mountain, but going through fire? What if the whole system must undergo a change as violent as that which we conceive of the mutation of form in some insects? What if a process comparable to flaying alive have to be gone through? Is the weakness that sinks under such struggles to be confounded with the pertinacity which clings to other vices which have induced no constitutional necessity, no engagement of the whole victim, body and soul? I have known one in that state when he has tried to abstain but for one evening—though the poisonous potion had long ceased to bring back its first enchantments—though he was sure it would rather deepen his gloom than brighten it—in the violence of the struggle and the necessity he had felt of getting rid of the present sensation at any rate—I have known him to scream out, to cry aloud, for the anguish and pain of the strife within him. Why should I hesitate to declare that the man of whom I speak is myself? I have no puling apologies to make to mankind. I see them all in one way or another deviating from pure reason. It is to my own nature alone I am accountable for the woe that I have brought upon it. There is no hope of change. The waters have gone over me. But out of the black depths could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth, to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself—to perceive all goodness emptied out of him, and yet not to be able to forget a time when it was otherwise—to bear about the piteous spectacle of his own self-ruin—could he see my fevered eye, feverish from last night's drinking, and feverishly looking for this night's repetition of the folly—could he feel the body of the death out of which I cry hourly with a feeblener and feeblener outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

Lamb seems to be speaking of himself here, but it is possible that he speaks with somewhat of exaggeration of his own condition. His biographer says of this essay :

“It had been originally written by Lamb, at the request of a friend, as one of a series of Temperance Tracts. In this capacity it had been quoted in an article in the ‘Quarterly,’ for April, 1822, as “a fearful picture of the consequences of intemperance,” which the reviewer went on to say ‘we have reason to know is a true tale.’

“In order to give the author the opportunity of contradicting this statement, the tract was reprinted in the ‘London’ in the following August, under the signature of Elia. To it were appended a few words of remonstrance with the ‘Quarterly’ reviewer for assuming the literal truthfulness of these confessions, but accompanied with certain significant admissions that showed Lamb had no right to be seriously indignant.

“‘It is indeed,’ he writes, ‘a compound extracted out of his long observation of the effects of drinking upon all the world around him ; and this accumulated mass of misery he hath centered (as the custom is with judicious essayists) in a single figure. We deny not that a portion of his own experiences may have passed into the picture (as who, that is not a washy fellow, but must at some time have felt the after-operation of a too liberal cup ?) ; but then how heightened ! how exaggerated ! how little within the sense of the Review, where a part, in their slanderous usage, must be understood for the whole.’ The truth is that Lamb in writing this tract had been playing with edge-tools, and could hardly have complained if they turned against himself. It would be those who knew Lamb, or at least the circumstances of his life, best, who would be most likely to accept these confessions as true. For in the course of them he gives with curious fidelity the outline of an experience that was certainly not imaginary.

“The ‘friendly harpies,’ who came about him for his gin-and-water, and made its consumption more and more a habit ; the exchange of these in due course for companions of a better type, ‘of intrinsic and felt worth,’ the substitution for a while, under the influence of two of these, of the ‘sweet enemy’ tobacco, and the new slavery to this counter-attraction ; the increasing need of stimulant to set his wits to work, and the buffoonery indulged under its effects ; all this is told in a way that no friend of Lamb could affect to mistake. No doubt the

exaggeration which Lamb pleads is there also, and the drunkard's utter collapse and misery are described in a style which, as applied to himself, was absurd. But to call the insinuation that the tract had its biographic truth, 'malignant,' as some of Lamb's apologists have done, is not less absurd. The essay had enough reality in it to live as a very powerful plea for the virtue of self-restraint, and it may continue to do good service in the cause."*

Mr. Parton says ("Smoking and Drinking," p. 60):

"We laugh when we read Lamb's funny description of his waking up in the morning, and learning in what condition he had come home the night before, by seeing all his clothes carefully folded. But his sister Mary did not laugh at it. He was all she had; it was tragedy to her, this self-destruction of her sole stay and consolation."

Lord Byron is a prominent example of drunkenness among the intellectually great. Leigh Hunt says that "Don Juan" was written under the influence of gin and water. Nor was this an unusual accompaniment of his writings. Mr. Galt, in his *Life of Byron*, in speaking of him while at Milan, says that he "often sat up all night in the ardor of composition, and drank a sort of grog made of Hollands and water—a beverage in which he indulged rather copiously, when his muse was dry." The effect of such drinking on himself, Byron thus describes:

"The effect of all wines and spirits upon me is, however, strange. It settles, but it makes me gloomy—gloomy at the very moment of their effect, and not giddy, hardly ever. But it composes for a time, though suddenly. But as Squire Sullen says, 'My head aches consumedly: Scrub, bring me a dram!' Drank some Imola wine, and some punch."

Prevailed on once to eat a late supper, he swallowed, he says:

"A quantity of boiled crackers and diluted them, not reluctantly, with some Imola wine. When I came home, apprehen-

* "English Men of Letters," edited by John Morley. Charles Lamb, by Alfred Aniger, New York, 1882, pp. 118, 119.

sive of the consequences, I swallowed three or four glasses of spirits, which men (the venders) call brandy, rum, or Hollands, but which God would entitle spirits of wine, colored or sugared. All was pretty well till I got into bed, when I became somewhat swollen, and considerably vertigulous. I got up, and mixing some soda powders, drank them off. This brought on temporary relief. I returned to bed, but grew sick and sore again. Took more soda water. At last I fell into a dreary sleep. Woke and was ill all day till I had galloped a few miles. Query, was it the crackers, or what I took to correct them, that caused the commotion? I think both. I remarked in my illness, the complete inertion, inaction and destruction of my chief mental faculties. I tried to rouse them, and yet could not—and this is the soul."

Macaulay's criticism on Byron, though severe, is doubtless most just. He says of him :

"An imagination polluted by vice, a temper embittered by misfortune, and a frame habituated to the fatal excitement of intoxication, prevented him from fully enjoying the happiness which he might have derived from the purest and most tranquil of his many attachments. Midnight draughts of ardent spirits and Rhenish wines had begun to work the ruin of his fine intellect. His verse lost much of the energy and condensation which had distinguished it."

Hartley Coleridge, of whom it has been finely said :

"The son of Coleridge, the nephew of Southey, the favorite of Wordsworth, the friend of Professor Wilson—dear not only to these, but to a yet wider circle of influential connexions—gifted by nature with the finest mind and the tenderest heart—endowed by education with the learning that ripens genius—deeply imbued with religious feeling and elevated spirituality—what might not Hartley Coleridge have been? Certainly a light to guide. What was he? A beacon to warn!"

The Rev. Alexander Dyce says of him in his college days :

"His extraordinary powers as a converser, (or rather declaimer) procured for him numerous invitations to what are called Oxford wine parties. He knew that he was expected to talk, and talking was his delight. Leaning his head on one shoulder,

turning up his dark bright eyes, and swinging backward and forward in his chair, he would hold forth by the hour (for no one wished to interrupt him) on whatever subject might have been started, either of literature, politics, or religion, with an originality of thought, a force of illustration, and a facility and beauty of expression, which I question if any man living, except his father, could have surpassed."

"Is it wonderful that this excitable temperament, heated by wine, should sometimes, nay, often, have expressed itself in ebullitions and eccentricities that excited the anxious fears of friends, not one of whom, wise and learned as they were, once thought of applying or devising a practical remedy for this practical evil? Meanwhile the fatal habit became fixed and rooted in the depths of the young student's nature, twining and linking itself with every fibre of his generous heart, poisoning the very springs of action, unnerving the will, and smiting him with a moral paralysis. After an erratic, yet on the whole, brilliant course at Oxford, Hartley Coleridge succeeded in obtaining a fellowship at Oriel College, and entered on his probationary year; at the end of which, he was deprived of his fellowship, according to his brother's account, 'on the ground, mainly, of intemperance.' This was a root, out of which his other faults, of procrastination, irregularity, and eccentricity, grew. Toward the end of his career, his purposes of amendment became stronger; but it was then too late; shattered nerves, and a premature old age, were great impediments." *

"At the opening of this century the first scholar in Europe, Richard Porson, Greek Professor at the Cambridge University, was also one of the greatest drunkards of his time, and would and did drink clear alcohol and liniments containing the poison, when he could not get more agreeable drinks to satisfy his raging thirst. What was all his wonderful scholarship worth to him, when he was the helpless victim of an appetite that degraded him below the level of an ignorant but sober coal heaver, and made him disgusting to himself, a shame to his friends and a disgrace to his *alma mater*."

A very marked illustration of the inability of education, and the possession of great abilities to shield one from intemperance, is found in the career of Rev. C. C. Colton, the author of "*Lacon*," a work known in the whole world

* Reid's "*Temperance Cyclopædia*," pp. 193-4.

of literature as extraordinary in its presentation of a great variety of moral, political, and religious themes, sententiously treated in the most felicitous manner imaginable. The author, a clergyman of the Church of England, became dissipated, licentious, a gambler, and passed from life a suicide. Draining the cup of sensuality to its dregs, in England, he abandoned his native land, in the hope that among strangers he could better his condition. Paris seemed to offer to him a grand chance for a new trial, and thither he went, only to find himself bound hand and foot by his love of drink, an inmate of the lowest and most degraded hells of that city. The desire to reform grew more and more faint, and in sheer desperation, from disgust of life, he ended his mortal existence.

Kirkham, the distinguished American grammarian, became a sot, and died of delirium tremens, in an old distillery, in Kentucky. George Lippard, the prolific author, was brought to ruin and premature death by drinking. To one who visited him a few days before his death, he said :

“My memory is fast leaving me ; I am becoming an idiot. I wrote some yesterday, and then, O horrors! the pains near my heart! For two hours I suffered all the agonies of death, and yet I was alive! If I was only prepared it would please me well to have this thin veil between myself and eternity drawn aside; and yet I dread that future. There is no return. O death! can I meet you like a man—like a Christian? ’Tis fearful, dreadful, and yet I wish it was over; I care not to live; mine has ever been a life of bitterness.”

J. J. Talbot, formerly a preacher, then a lawyer, and an eloquent temperance lecturer, yielding again to his old habit, died of delirium tremens. A short time before his last fall, he said in a lecture :

“I had a position high and holy. The demon tore from around me the robes of my sacred office and sent me forth churchless and godless, a very hissing and byword among men.

Afterward my voice was heard in the court. But the dusk gathered on my open books and no footfall crossed the threshold of the drunkard's office. I had money ample for all necessities, but it went to feed the coffers of the devils which possessed me. I had a home adorned with all that wealth and the most exquisite taste could suggest. The devil crossed its threshold and the light faded from its chambers. And thus I stand, a clergyman without a church, a barrister without a brief, a man with scarcely a friend, a soul without a hope, all swallowed up in the maelstrom of drink."

Robert Treat Paine, now almost wholly forgotten, but once ranking among the great masters of English verse, graduated from Harvard University with its highest honors.

"For his poems and other productions, he obtained prices unparalleled in this country, and rarely equalled by the reward of the most popular European authors. For the 'Invention of Letters,' written at the request of the President of Harvard University, he received fifteen hundred dollars, or more than five dollars a line. 'The Ruling Passion,' a poem recited before the Phi Beta Kappa Society, was little less profitable; and he was paid seven hundred and fifty dollars for a song of half-a-dozen stanzas, entitled 'Adams and Liberty.' Becoming intemperate, he abandoned himself to indolence; from which he was temporarily reclaimed, and fitting himself for the practice of law, was admitted to the bar, and became a popular advocate; but his intemperance, indolence and recklessness returning, he was, in his last days, 'without a library, wandering from place to place, frequently uncertain whence or whether he could procure a meal. At the early age of thirty-eight, he died wretchedly, in 'an attic chamber of his father's house.' " *

Edgar Allen Poe, another brilliant American genius, and poet, was so fatally the victim of periodical drunkenness, as to break his power, and render all his purposes and promises fatally uncertain. In the intervals of sobriety, he was often a man of intense activity, and most brilliant achievement. His wife died broken-hearted, and his faithful moth-

* "Poets and Poetry of America," p. 37.

er passed years of torturing sorrow in trying to keep him from temptation. Occasionally, temporary reformations would cheer her, but they were succeeded by wild dissipations, till finally, after days of drunken revelling and madness, he died in the public hospital of Baltimore, aged only thirty-eight years.

James Parton concludes a suggestive article upon the habits and death of Bayard Taylor, (whom he had, as an intimate personal friend, warned against the danger of wine and beer drinking and smoking,) as follows :

“ Mental labor is not hostile to health and life. But I am more than ever convinced that a man who lives by his brain is of all men bound to avoid stimulating his brain. In this climate, to stimulate the brain by alcohol and tobacco is only a slow kind of suicide. Even the most moderate use of the mildest wine is not without danger, because the peculiar exhaustion caused by severe mental labor is a constant and urgent temptation to increase the quantity and strength of the potation.

“ I would say to every young man in the United States, if I could reach him : If you mean to obtain one of the prizes of your profession and live a cheerful life to the age of eighty, throw away your dirty old pipe, put your cigars in the stove, never buy any more, become an absolute teetotaler ; take your dinner in the middle of the day, and rest one day in seven.”

III. The sad examples in the most enlightened districts of countries of the highest civilization, showing that the greatest number of drink places co-exist with their superior schools, and produce the greatest number of drunkards and criminals, also disclose the fallacy of relying on general education to prevent or overcome intemperance and the crimes which attend and flow from it. A few of these examples are the following :

Scotland is the best educated portion of the United Kingdom, but its long history of intemperance places it in the front rank of dissipation. David Lewis, a magistrate of Edinburgh, says that :

"Of 20,303 criminals received into the prisons of Scotland during the year ending 30th June, 1850, who were examined as to the education they had received, it was found there were 4,341 who could not read; 8,907 who could read with difficulty; and 7,055 who could read well. In speaking upon this subject, Mr. Cumming Bruce, M. P., stated in the House of Commons, that in one year the number of educated criminals committed for serious crimes, was 2,834, while the number of those who were uneducated only amounted to 696."

He further says, after showing that in the city of Edinburgh, the increase of commitments for crime was twenty-six per cent. from 1871 to 1876, while the population increased only seven per cent., that :

"It would appear as if in the providence of God, Edinburgh had been selected as the field for a great social experiment as to whether drunkenness can be eradicated while the drink traffic remains. It would appear as if during the last few years human ingenuity had exhausted itself in Edinburgh towards that end. Let us look at what had been done. By the administrators of the poor-law during the last five years £265,000 have been expended in support of pauperism, four-fifths of which were the direct result of the public-house.

"Sanitary reformers expended half a million sterling in erecting improved dwellings and promoting sanitary reform. Educationists also occupied the field. During the last five years one institution alone has expended £40,000 in free education among the children of the citizens, and there was the Education Act, with its compulsory clause and expensive machinery. The Christians, too, had been active in the divine work of seeking the reclamation of the lost, and a tide of revival had flowed upon the city without a parallel in modern times. Most churches had been galvanized into spiritual activity, and much good had been accomplished; but I am free to say that the revival movement never penetrated the heart of the drink—the cursed slums.

"Temperance reformers had also been specially active. Temperance lodges had been formed by the score, and temperance societies in the church and out of the church had been established throughout the city. In promoting bands of hope, one gentleman had, during the last five years, expended £11,000. The magistrates had been aiming at the reduction of licenses,

and during the reign of the present Lord Provost, the licensed houses had been considerably reduced, notwithstanding an increase of population of nearly 9,000 during that period. We have thus seen somewhat of the combined efforts of moral, social, religious, and temperance reformers, and the question arises, what has been the effect of all these in suppressing drinking and drunkenness? Mark, I do not say those movements have not accomplished much. God only knows what would have been the state of the city had not these agencies been at work. What I affirm is that they have not been able to check or keep abreast of the tide of drink demoralization."

Judge Pitman, in his "Alcohol and the State" (p. 138), quotes from the "Correspondence of the State Board of Health of Massachusetts," (Report, 1871, p. 297,) extracts from a table of Professor Levi, giving the consumption per head of proof spirit in 1866, in the different countries of the United Kingdom. Scotland and Ireland stand thus :

	Scotland.	Ireland.
Gin and Whiskey.....	1,659 gals.	800
Brandy, Rum, etc.....	188 "	57
Beer and Ale.....	1,050 "	710
Wine.....	87 "	64
Total.....	2,984	1,631

Or nearly three gallons in one, and a little more than a gallon and a half in the other. The superior prosperity and education of Scotland, it will be seen, is unable to keep down drinking to the Irish standard.

"In regard to Ireland itself, some curious and instructive statistics may be found in a paper read before the British Association at Dublin, in 1857, by James Moucrieff Wilson, the Actuary. Dr. Lees, in his 'Condensed Argument,' summarizes and classes together the statistical elements for several provinces, of (1) education, (2) occupation, (3) house accommodation, (4) drunkeries, (5) drunkenness, and (6) crime. The 'clear deductions' from the table exhibited, I give in his own words:

"1. That education combined with occupation tends powerfully towards the diminution of crime, more especially towards the decrease of offences against property, without violence.

"2. That low-class dwelling-house accommodation tends towards the increase of crime.

"3. That the sale of intoxicating liquors has, perhaps, as powerful an effect upon crime in increasing it, as education and occupation combined have in lessening it. 'Thus Connaught is by far the worst educated Province in Ireland, with the largest unoccupied population, yet the tendency to crime is less than in any other Province except Ulster. This can only be accounted for by the considerations, that in Connaught there are forty-two drink-houses fewer to every 100,000 of the population than in any other Province; and that the percentage of committals for drunkenness does not amount in Connaught to one-half the like percentage for the average of Ireland.'

"4. That were intoxicating drinks less freely used, education as a means of producing crime, would become most powerful."

Sweden furnishes another illustration. Judge Pitman (p. 150) says of it :

"In no country has the experiment of universal education conjoined with free trade in liquors, been more amply tried than in Sweden. The results are striking. Without taking time to go into details of their public educational system, it is sufficient to notice the actual condition in this respect, of her people. And the testimony as to this is concurrent and emphatic. Thus Mr. Laing, who wrote in 1838 his 'Tour in Sweden,' and with a special eye to 'the moral, political, and economical state of the inhabitants,' tells us that 'in the province of Wexio-lan, in 40,000 people, only one person was found unable to read,' and that 'of the whole population, including even Laplanders, it is reckoned that the proportion of grown persons in Sweden unable to read is less than one in a thousand.' 'Elementary education is universal in Sweden,' says 'Appleton's American Cyclopædia'; and a curious illustration of it is given in the letter from Mr. Andrews, the resident minister of the United States at Stockholm, on crime in Sweden, which may be found in the 'Foreign Relations of the United States—1875.'

"Of those convicted of the more serious offences in 1872, all but three per cent. could read. Yet such a country in 1854, through a special committee of its Diet, had to confess that 'seldom, if ever, has a conviction so generally and unequivocally been pronounced as in later years in Sweden, with regard to the necessity of rigorous measures against the physical, economical and moral ruin with which the immoderate use of

strong liquors threatens the nation. . . . The comfort of the Swedish people—even their existence as an enlightened, industrious, and loyal people, is at stake, unless means can be found to check the evil.’ And ‘Appleton’s American Cyclopædia,’ summed up the common judgment when it said: ‘Drunkenness from immoderate potations of their fiery corn brandy has been more common than in any other country in Europe.’ ”

Göteborg, the second city in Sweden, with a population, in 1874, of 58,307, a seaport and a commercial town of some importance, has been largely under the blight and curse of the drink traffic.

“In 1864,” as stated by Judge Pitman, (p. 221) “a committee of its Town Council was appointed to inquire into the causes of its increasing pauperism and degradation. And here let it be noted that if education were the panacea for social misery, which some philosophers maintain, Göteborg should have been a Paradise. With a system of compulsory education by the State, of children between the ages of seven and fourteen, with supplemental schools for the children of the poor under seven, supported by private philanthropy, with excellent private schools for the prosperous classes, all taught with the thoroughness of European drill, and with technical schools for the practical training of lads in the various branches of skilled industry, so that the total attendance upon her various schools is more than a sixth of her whole population; the verdict of an intelligent observer is justified, that ‘Göteborg is one of the best educated towns in the world.’ ”

And yet the testimony of Mr. Balfour, in a letter to Mr. Gladstone, is to the effect, that until the license laws were repealed, “in no community were brutish coarseness or deep poverty more common than in Göteborg.” And he adds: “Neither the spread of education, nor the influence of religious observances, which are so much relied upon in England for the cure of our intemperance, were found to have that effect in Sweden, and that, while these were, doubtless, important and indispensable, yet other means were absolutely essential for bringing about this reformation.”

Prussia boasts of her educational advantages, and in many respects they are unparalleled; but education does not prevent intemperance among her citizens, as is abundantly proven by the testimony of her own people. At the Bremen Conference, in 1852, Dr. Wald, of Konigsberg, stated the following facts:

“The Zollverein consumed 122 millions of dollars’ worth of alcoholic liquors. Berlin, in 1844, compared with 1745, had one church less, and 1,500 taverns more. Out of 60 children under 6, in the Orphan Asylum, 40 had been taught to sip drams, and 9 had a depraved desire for them. In the vale of Barmen, renowned for its religious character or profession, with a population of 80,000, not less than 13,000 were habitual drinkers. In the conscription of that year (1852,) for a district of Western Prussia, out of 174 young men, only 4 were admissible, the rest being physically incapacitated by dram-drinking. From year to year, prisons and lunatic asylums became more crowded, while thousands became permanently mad through delirium tremens (of which disease about 100 persons die annually in the hospitals of Berlin alone). Drinking, by promoting domestic misery and discord, occasions nine-tenths of the increasing divorces of the country. Finally, one-half of the entire corn and potatoes grown in the north of Germany are converted into spirits, the use of which had increased ninefold since 1817.” *

France shows an array of facts in proof that culture and refinement are no cure for drunkenness. Dr. Lees quotes the philosopher and statistician, Quetelet, in his great work on human development, as saying that, “Of 1,129 murders committed during the space of four years, 446 have been in consequence of quarrels and contentions in taverns.”

“It is true,” says Dr. Lees, “that in large districts, and chiefly the most ignorant, there is little drunkenness and crime (a fact to which Quetelet refers), but that is owing to the fact of the extreme rarity of wine-shops, and to the extreme poverty of the people. In the rich and manufacturing parts, intemperance and its resulting evils abound. Dr. Morel, of the

* Dr. Lees’ “Text Book of Temperance,” pp. 151-2.

St. Yon Asylum, says in his work 'On the Degeneracy of the Human Race,' that 'there is always a hopeless number of paralytic and other insane persons, in our hospitals, whose disease is due to no other cause than the abuse of alcoholic liquors. In 1,000 patients, of whom I have made special note, at least 200 of them owed their mental disorder to no other cause.' (P. 109.) Many more, therefore, would be indirectly affected or aggravated by drink. M. Behic, in his 'Report on Insanity,' says, 'Of 8,797 male, and 7,069 female lunatics, 34 per cent. of the men, and 6 of the women, were made insane by intemperance. This is the most potent and frequent cause.'

"French journals note that years of plenty in the wine-districts are years of disorder and crime for the country at large. The 'Annals of Hygiene,' for 1863, observe, that 'in wine-growing countries, delirium tremens and alcoholism are most frequent.' The plain fact is, that though partly owing to the temperament of the people, and partly to the better arrangements of the police, outrageous and besotted drunkenness may be less frequent, or less apparent, yet the serious and essential evils are as great there as in any country. Sensuality pervades their life, crime is very prevalent, suicides are in excess, population is arrested, and extreme longevity is rarer than in almost any other land.

"In France, everybody drinks, young and old, male and female, and we find one centenarian amongst 360,000 persons; in the United States of America, one in every 9,000. Sixteen years ago, Dr. Bell estimated the whole of the alcohol drunk in France, in the shape of spirit, wine, and cider, as equal to four gallons of proof spirit per head annually, for all ages, men, women, and infants. It is certainly not less now. . . . In France, in 1856, there were 360,000 drink-shops, besides inns, cafés, etc. Over all France, one drinkery to 100 persons of all ages. De Watteville, the economist, puts drinking third in order among fifteen direct causes of pauperism. . . . With such habits and temptations and examples, can we wonder that every third birth in Paris is illegitimate, and that there are 60,000 criminals, permanently residing in the prisons of the Seine? Mr. Dickens' 'Household Words,' while defending the beer-shop at home, thus discourses of its counterpart abroad: 'The wine-shops are the colleges and chapels of the poor in France. History, morals, politics, jurisprudence, and literature, in iniquitous forms, are all taught in these colleges and chapels, where professors of evil continually deliver these lessons, and where hymns

are sung nightly to the demon of demoralization. In these haunts of the poor, theft is taught as the morality of property; falsehood as the morality of speech; and assassination as the justice of the people. It is in the wine-shops, the cabman is taught to think it heroic to shoot the middle-class man who disputes his fare. It is in the wine-shop that the workman is taught to admire the man who stabs his faithless mistress. It is in the wine-shop, the doom is pronounced of the employer who lowers the pay of the employed. The wine-shops breed—in a physical atmosphere of malaria, and a moral pestilence of envy and vengeance—the men of crime and revolution. Hunger is proverbially a bad counsellor, but drink is a worse.’” *

In Massachusetts, whose educational advantages are at least equal to those of any other State, and where it is demonstrated that a very large percentage of crime is caused by intemperance, only eleven per cent. of convicted criminals are illiterates, *i. e.*, not able to read and write; and of 220 sent to the State Prison in 1876, only 21 were such illiterates.†

The lesson taught by these facts, is the significant and all-important one that General Education does not prevent intemperance, and also the positive assurance that the drink custom is not an evil peculiar to the ignorant and illiterate. Drunkenness finds its victims in all classes of society, and in all grades and ranks of life. David Lewis, to whose writings we have made frequent reference, says that “Professor Leone Levi, who is an undoubted authority upon the consumption of alcoholic liquors in this country, [Scotland] states that upwards of thirty per cent. of the money expended upon intoxicating drinks is spent by the ‘educated classes.’”

When we consider what has already been shown in regard to the drinking habits of eminent literary men everywhere, the estimate will not seem to be an exaggerated one

* *Ibid*, pp. 153-5.

† “Report of the Bureau of the Statistics of Labor,” 1877, p. 220.

for the civilized world at large. When we add to this, the fact that in numbers, the saloons and other drinking-places far exceed the schools of every grade, that they are made attractive in order that they may overcome the good influences from all other sources; and are antagonistic to all enlightenment on the evils of traffic, we may cease to wonder, if it has ever been a surprise to us, that an education which does nothing towards disclosing the evils of intemperance, should be powerless to eradicate it.

What an outrage, therefore, was suggested by the late Senator Logan, in the bill which he introduced in the U. S. Senate, proposing to appropriate and expend the revenue derived from the manufacture and sale of distilled spirits, for the education of the children of the United States. Concerning it, the Chicago "Advance" pertinently asked: "Why should the American people want to take this particular 'mighty stream of liquid sin' to run the mill of its educational system?" Sure enough, why? especially when we consider what all must, on reflection see, that the liquor traffic so completely antagonizes education, and that between the two there is a conflict as irrepressible and unreconcilable as between slavery and freedom, light and darkness.

As these pages are going through the press, the following table comes under our notice, appearing in "The Voice," (N. Y.) for March 15, 1888, presenting in detail for the year 1886, the distribution throughout the nation, of the efforts in behalf of public education compared with the extent of the liquor traffic. There are one-half as many more teachers in the United States as liquor-dealers, but the amount spent for intoxicants at the lowest estimate is more than six times as much as the sum expended for public education. The figures for education are taken from the report of the United States Commissioner of Education, for 1885-6, while the amount spent for intoxicants in each State is based on the \$700,000,000 estimated by Mr. F. N. Barret, of "The American Grocer," and published by the

United States Bureau of Statistics, to be spent annually in the nation for intoxicating drinks. This amount is distributed throughout the States in proportion to the number of their liquor dealers as given in the Internal Revenue reports. Six states spend less than \$1 per capita for education, while twelve spend over \$15 per capita for intoxicants; two, California and Montana, spending over \$40. Table II. is a similar comparison for the nation from 1876 to 1886. "Liquor dealer," in all cases, means a person having a United States permit to deal in intoxicants.

TABLE I.

STATES.	Population, 1886.	Expenditures for schools.	Expenditures for liquors.	Av'r'ge school expen- diture per capita.	Av'r'ge exp'di- ture p. r capita for liquors.
Alabama.....	1,467,384	\$ 741,244	\$3,819,100	\$.55	\$ 2.74
Arkansas.....	935,058	866,892	2,399,050	.92	2.56
California.....	1,001,293	3,505,931	40,215,800	3.50	40.16
(a) Colorado....	275,301	934,127	8,366,600	3.39	39.90
Connecticut...	670,807	1,791,666	10,652,060	2.67	15.88
Delaware.....	158,768	215,161	2,295,470	1.35	14.46
Florida.....	338,406	385,800	1,266,350	1.14	3.74
Georgia.....	1,694,809	711,990	8,286,400	.42	4.89
Illinois.....	3,280,204	10,136,058	40,730,400	3.09	12.41
Indiana.....	2,061,008	5,214,198	21,728,400	2.53	10.54
Iowa.....	1,766,239	4,660,000	*	2.63	*
Kansas.....	1,284,809	3,849,017	*	2.99	*
Kentucky.....	1,801,831	700,790	13,772,800	.39	7.64
Louisiana.....	1,008,951	450,030	19,165,700	.44	18.99
Maine.....	647,319	1,099,352	*	1.69	*
Maryland....	1,009,798	1,832,383	21,360,900	1.81	21.15
Massachusetts.	1,942,141	7,151,075	28,634,900	3.68	14.74
Michigan.....	1,912,181	4,332,968	21,825,300	2.26	11.41
Minnesota....	1,117,798	2,371,990	14,571,400	2.12	13.03
Mississippi...	1,237,453	840,776	4,313,600	.67	3.48
Missouri.....	2,433,747	4,328,596	23,108,400	1.78	9.49
(b) Nebraska....	1,156,255	4,268,128	10,825,800	3.69	9.36
(c) Nevada.....	238,626	346,224	2,786,600	1.45	11.68
N. Hampshire.	362,292	601,403	*	1.66	*
New Jersey....	1,278,033	2,422,299	27,442,100	1.89	21.47
New York.....	5,330,491	13,284,886	121,466,300	2.49	22.78
North Carolina	1,525,341	671,116	6,685,900	.44	4.38
Ohio.....	3,348,589	9,327,549	59,652,200	2.78	17.81
(d) Oregon.....	374,314	1,929,686	6,642,500	5.16	17.75
Pennsylvania..	4,722,954	10,031,937	69,799,700	2.12	14.78
Rhode Island..	304,284	782,967	*	2.57	*

STATES.	Population, 1886.	Expenditures for schools.	Expenditures for liquors.	Av'r'ge school expen- diture. per capita.	Av'r'ge exp'di- ture per capita for liquors.
South Carolina	1,085,789	\$ 425,903	\$ 3,321,300	\$.39	\$ 3.06
Tennessee	1,723,996	1,047,223	6,906,400	.61	4.00
Texas	2,027,895	2,166,633	13,465,400	1.06	6.64
Vermont	333,155	599,515	*	1.79	*
Virginia	1,660,783	1,453,103	9,208,600	.87	5.54
West Virginia.	692,726	1,036,874	2,950,300	1.41	4.26
Wisconsin.....	1,563,423	3,645,160	22,630,624	2.33	14.47
Dist. Columbia	203,459	565,377	2.78
(e) Montana . .	148,124	395,243	6,401,900	2.67	49.97
(f) New Mexico	208,877	173,660	6,117,900	.83	29.29
For the U. S.	56,334,711	\$111,304,927		\$1.97	\$12.42

(a) Including the Territory of Wyoming. (b) Including the Territory of Dakota.
(c) Including the Territory of Utah. (d) Including Washington Territory and
Alaska. (e) Including the Territ'y of Idaho. (f) Including the Territ'y of Arizona.
* As "liquor dealer" in the United States Internal Revenue Reports means in
Prohibition States simply those who hold United States tax receipts, which include
town agents, druggists and those who attempt to violate the prohibitory law, it is
impossible to give estimates for these States.

TABLE II.

Year.	No. teachers.	School ex- penses per pupil.	Number liquor dealers.	Gallons liquor consumed per capita of popu- lation.
1876.....	249,283	\$10.04	175,994	8.60
1877.....	259,296	8.96	169,159	8.34
1878.....	271,174	8.59	172,797	8.24
1879....	272,691	8.20	173,457	8.66
1880.....	282,644	8.18	181,996	10.08
1881.....	289,150	8.63	10.47
1882.....	293,294	9.10	185,574	11.84
1883.....	298,552	9.44	205,476	12.11
1884.....	307,804	9.68	198,930	12.45
1885.....	319,549	9.88	201,435	12.06
1886.....	323,066	9.72	209,500	12.62

IV. Where shall we find a remedy? Clearly, in this only, in making our education embrace specific instruction in regard to the Drink System. Nothing less than this will enable the rising generation to stem the tide of foolish custom, and to resist temptation to drink. While we cannot turn away from the philanthropic appeal to aid the inebriate to rise, even though it be but for temporary reformation,

we should be forewarned by the now historic movements in this direction, to avoid, as far as possible, a repetition of what were too often barren experiments, by educating the entire community to comprehend and apply, in their social, religious, and citizen relations, the philosophy of the Temperance movement. This we can do to some extent, by books, lectures, and other general efforts to reach and enlighten the public; but most effectively and thoroughly by specific instruction in our schools and colleges.

The reform which we seek, and failing in which we fail in attaining what is best for the individual life and for the home, what is all-important for the State and the Nation, is not based on mere expediency or sentiment, but upon reason, science and religion.

Founded on Chemistry, Physiology, and Christian Ethics, the Temperance cause is elevated to the dignity of a great intellectual, political, moral and philanthropic science, affording scope for the highest type of scholarship, and presenting a wide field for the exercise of Christian philanthropy. Thus based, and calling attention by demonstrations which all can understand, to God's revelations of natural law in our bodies, and the antagonism of alcohol with that law; to political economy, and the great fact of waste and loss occasioned by the use of intoxicants; to the highest Christian duty and expediency towards ourselves and towards others, as ignored and violated by intemperance; the question of temperance in some or all of its phases, should be in the curriculum of our instruction in all grades of our institutions of learning.

When the famous Dr. Arnold, whose school at Rugby has become noted for the eminent men whose foundations in excellence it so thoroughly laid, said that he never expected much of a pupil so long as he merely loved good, but that he always had great hopes of those whom he could induce to hate evil; he announced a distinction that is most vitally important in its bearing on this theme of specific education in relation to temperance. General edu-

cation may not be defective in begetting that love of good which is too often but a passive virtue, enabling one to sit down to the enjoyment of his good ; but specific instruction in the greatness and enormity of an evil is necessary to rouse one to activity in hating the evil as an enemy to his good, and doing all that he can to overcome it.

The truth and necessity of this are not alone apprehended and urged by men who have made themselves conspicuous in the temperance reform, but they have the most clear recognition and hearty endorsement of those eminent as scholars, and as philanthropists, in other departments of human need.

"Twenty years ago," says Rev. William M. Thayer, "being engaged in a temperance movement for the young of Massachusetts, we secured the name of Henry Wilson to the prospectus, and then passed it to Charles Sumner, who was not a total-abstainer. He carefully read the document, and remarked in his frank and kindly way, 'That is just the thing to be done. Educate the young in the principles of temperance, and you have created a public sentiment for the future that will make the temperance cause triumphant. Pledge them to total abstinence, and follow up the act with proper and persistent instruction, and the men and women of the future will be total abstainers.'"

In relation to introducing Dr. Richardson's "Temperance Lesson Book" into our Public Schools, Dr. Willard Parker, of New York, says :

"The character of alcohol, in its fatal influence upon body, mind, and morals, is still little understood. Many believe, if it be pure only, it will impart vigor to the whole person ; while the truth is, it is a poison, not a food, shortens the life of the user about fifty per cent., and entails upon the children a diseased system, manifested both in the body and mind. I hope the book will find its way into families and schools. The children must know that fire will burn them, and they will then keep out, if they have any sense. We are now making war upon alcohol in an effective manner. We are imparting reliable knowledge to those who do not use it, and many of whom are now, or will soon become our legislators."

The late Dr. Holland, in "Scribner's Monthly," for February, 1880, furnished an able article on "Temperance Education," from which we quote as follows :

"By the vote of our city Board of Education, on the sixth of November last, the English school-book, prepared by Benjamin Ward Richardson, called 'The Temperance Lesson-Book,' was adopted among the text-books which our city teachers are at liberty to use. We hope there are a good many teachers in the city who are willing to take up this book and teach it to their classes, for there is no doubt that boys go out into the dangers of the world lamentably ignorant of those that await them among the drinking-shops. We are sorry that this instruction must come into the schools through special text-books, though it is better that it come in this way than not at all. It must come at last into all competent schools, but when that point shall be reached it will come in books on physiology and political economy, in a natural and perfectly legitimate way. A special text-book on temperance may be well enough in the absence of the general books in which the topic has its appropriate place and space ; but it is like a text-book on opium-eating. In short, the incompetence of the books on physiology and political economy has forced the friends of temperance into the use of this make-shift, which is surely a great deal better than nothing.

"There is, probably, no hallucination so obstinate as that which attributes to alcoholic drink a certain virtue which it never possessed. After all the influences of the pulpit and the press, after all the warning examples of drunkenness and consequent destruction, after all the testimony of science and experience, there lingers in the average mind an impression that there is something good in alcohol, even for the healthy man. Boys and young men do not shun the wine-cup as a poisoner of blood and thought, and the most dangerous drug that they can possibly handle ; but they have an idea that the temperance man is a foggy or foe to a free social life, whose practices are ascetic, and whose warnings are to be laughed at and disregarded. Now in alcohol, in its various forms, we have a foe to the human race so subtle and so powerful that it destroys human beings by the million, vitiates all the mental processes of those who indulge in it, degrades morals, induces pauperism and crime in the superlative degree, when compared with all other causes, corrupts the homes of millions and makes hells of them, and wastes

the national resources more certainly and severely than war; yet so little have the writers upon physiology and political economy regarded this vital and economical factor in human affairs that the friends of temperance have been obliged to get up and push a special text-book upon it! Verily, they must be a brilliant set of men! Hereafter no text-book on either physiology or political economy should be adopted in any school in the country that does not competently treat of the alcohol question."

The article concludes by saying:

"The more thoroughly we can instruct the young concerning this dominating evil of our time, the better will it be for them and for the world. Let us use the 'Temperance Lesson-Book' wherever we may. Let parents demand that it shall be used, and particularly let all writers upon physiology and political economy for schools take up the subject of alcohol, and treat it so candidly, fully, and ably, that their books shall no longer be commentaries on their own incompetency to fill the places whose functions they have assumed."

The "New England Journal of Education" says on the same subject:

"We should commence with the young; and to reach them most thoroughly and combat most successfully the national peril, let us start in the public schools. I would make the study of alcoholic poisoning as thorough and scientific as possible. In the text-books on hygiene generally used I think it will be found that this subject is gingerly noticed. In one I noticed that a part of the antidote for alcohol was the pouring of water on the head. I wish it had said more about putting it into the stomach in the first place. Investigation should go right down to the bottom of the evil, and then reach out as far as it extends. Under this head of poison, notice could be fittingly taken of various intoxicating substances. Let one read an article, by Dr. Richardson, in the 'Contemporary Review' on 'Chloral and the Narcotics.' That gives a broad, comprehensive survey of the whole subject of toxical poisons, shows us what powder magazines are all about us, and suggests to us our duty of enlightening the minds of all. It is Dr. Richardson who has prepared a text-book—what he terms a 'Temperance Lesson-book'—that has been introduced into schools in London, Edinburgh, Leeds, Brighton, and adopted, indeed, by all the

large school boards in England, and most of the smaller ones. What a gain must come to England from this !

"The young will appreciate such study. The boy who sees a young man tossing off a glass of liquor, may not see any appreciable ill-effect at first, and wonder where the harm is. But the study would show that Nemesis sits by the side of the first glass, and retribution begins at once. It begins unseen in the body, that is only a veil to-day, hiding the sad results of wrong, but soon becomes the white shroud covering a soul's dead hopes.

"But one may ask, How shall we secure the introduction of this text-book ? Let any one that reads this start a petition, to be signed and then handed to their school committee. Are the readers philanthropic, patriotic women ? let them not forget their influence ; and let them remember with what new power in school matters the laws of various States invest them."

State legislatures are also waking to the importance of this subject, though greatly to the disturbance of the liquor interests. Thus the "Western Brewer" announces recent legislation :

"About the meanest move ever made by the fanatics, has just been consummated in Connecticut, where the Legislature has passed the following bill by a large majority :

"SECTION 1. That if in any town twelve persons of adult years, shall petition the Board of School Visitors to order instruction in the public schools concerning the effect of intoxicating beverages on individuals and on the community, the Board of School Visitors shall consider this petition, and, by a formal vote, decide whether or not to grant its request.

"SEC. 2. If any persons feel aggrieved by the decision thus made by the Board of School Visitors, then, upon the petition of twenty legal voters of the town, the question shall be submitted to the next annual town meeting, which shall have power to finally decide it for one year."

"Teaching temperance in the public schools is a new deal. Verily, there are Jesuits among the fanatics."

Why should the Brewers object ? Have they not boasted that what the people needed was enlightenment on this subject, to keep them from "temperance fanaticism ?" Have

they not printed and circulated more than a million copies of Dr. Crosby's "Calm View of Temperance?" Have they not voted thousands of dollars into the hands of their "Literature Committee," for the purpose of flooding the country with information in regard to their trade? Why do they not welcome, therefore, an attempt at enlightenment made by others?

A most significant and interesting fact in regard to Temperance education, is brought to light at Cambridge. Dr. William James, who gave the students of Harvard University a course of lectures, or weekly practical talks, on physiology and hygiene during the school year, 1880-1, brought his series to a close by a lecture upon the use of stimulants, in which, according to the reports in the Boston papers:

"He gave a comprehensive statement of the arguments for and against the practice of moderate drinking, and concluded that, aside from the moral aspect of the question, the balance of the evidence is in favor of tetotalism. The evidence is of two sorts: first, the observation by physiologists of the immediate effects of pure alcohol upon men and animals; second, the generalizations from experience; *e. g.*, statistics. The first kind is clear and unequivocal, but not conclusive, because the secondary and more remote effects are sometimes the reverse of the immediate results, and are not clearly measurable. To test them the second sort of evidence is better."

The report concludes thus:

"Whole nations that use alcohol for many years seem more healthy than could be the case if alcohol were a poison. On the other hand, evidence collected from within one of these nations, shows that tetotalers are more healthy than moderate drinkers, as appears by experience in hospitals, and by the statistics of insurance companies. These companies divide all the insured into two classes, tetotalers, and non-tetotalers (drunkards never being insured); and according to accurate statistics where, computing from the mortality tables, 1,110 tetotalers ought to have died, only 801 did die; but where 2,010 ordinary people should have been visited by death,

1,997 actually were victimized. One may well ask, therefore, in this struggle of modern American life, with its too rapid succession of burdens, Is it well to start handicapped by the use of a beverage the effects of which are, on the whole, likely to be injurious? The young man of average physical health will do well to consider whether he can safely adopt such a course."

Evidently, Dr. James, if he is correctly reported, had not made himself familiar with the latest researches of physiology, which are in perfect harmony with the statistics based on general experience; but as a commencement in the work of specific instruction his labor is significant, and in its conclusions against the harmlessness and safety of the moderate use of intoxicants, it is true and valuable. What seems to be needed in order that education may be complete and salutary, is, specific instruction:

I. In regard to the composition and nature of alcoholic drinks. Much has been written and published on this subject, and it is available to all who have the will to give or receive the instruction which it contains. Dr. Wm. B. Carpenter's "Essays on Alcohol;" Dr. F. R. Lee's, "Lectures and Text Book;" Prof. Miller's "Treatise on Alcohol, its Place and Power;" Dr. B. W. Richardson's "Cantor Lectures," and "Temperance Lesson Book;" and the first essay of this series, Dr. Hargreaves' "Alcohol and Science," all treat the matter on the basis of facts established by actual experiments, so often repeated, and with such unvarying results as to leave no room to doubt the validity of the demonstrations which they establish.

Alcohol, according to these authorities, is never a product of nature, but always the work of art. Chemists of the highest authority agree in teaching this. "Nature," says Count Chaptal, "never forms spirituous liquors; she rots the grape on the branch, but it is art which converts the juice into wine." "Alcohol," says Dr. Turner, "is the intoxicating ingredient of all spirituous and vinous liquors.

It does not exist ready formed in plants, but is a product of the vinous fermentation."

"Alcohol," says Dr. Niel Carmichael, "is a purely artificial product, obtained only by carefully carried out chemical methods. It exists nowhere in nature."

There are many alcohols; their peculiar properties being determined by the character of the decomposed material out of which they spring; but the alcohol used as a beverage, is the result of the decomposition of grape sugar, into which form all sugars must be changed before they can yield this peculiar substance. The necessary conditions are, the presence of a rotting or putrefying substance called a ferment, and a temperature of uniform heat, with an arrest of the chemical action at a given point; or vinegar, another and different product, is created. So that man's active presence is necessary in order to the creation of alcohol. It comes from the destruction of sugar, and has no other source. Until fermented and put in a state of decay, no drink-making property is ever developed from fruit or grain.

A marked peculiarity of alcohol is, that to all forms of animal life it is equally a poison. On this point, Dr. Richardson says, as the result of experiment:

"There is no animal that may not be affected by alcohol. At all events, I know of none. Some animals will swallow without injury substances that would be poisonous to man. A pigeon will take, without showing the slightest symptom, as much opium as would kill several men. A goat will swallow, without injury, a quantity of tobacco which would kill several men. A rabbit will swallow, without injury, a dose of belladonna that would kill several men. But neither the pigeon, nor the goat, nor the rabbit can swallow alcohol without being influenced by it in much the same manner as a man would be." *

Another peculiarity is, that to reproduce a certain effect, there must be an increase of the amount of alcohol over

* "Temperance Lesson-Book," p. 112.

that which at first caused the effect. On this point Dr. Richardson is as emphatic as on the foregoing.

"Alcohol taken into the body," he says, "causes sensations and effects that soon seem to become a necessary part of life, but which can rarely be sustained, from day to day, in any person, without leading to an increase of the dose which first caused the sensations or effects. A man takes other foods and drinks without experiencing this change. If he takes a pint of milk, or a pint of water, or half a pound of meat to-day, he does not find a desire to go on day after day increasing those quantities of milk, water, or meat, indefinitely, until one of them takes the place of almost everything else, becomes the one thing really cared for, and at last produces symptoms of the most terrible disease. The taking of alcohol does, however, lead to this habit in respect to itself; it excites a constant craving for more of itself, more and yet more, day after day, until at last the deluded man or woman that is used to it, may increase the quantity until, caring for nothing else whatever, he or she becomes the victim of the most terrible and fatal of bodily and mental diseases." *

Why this is so is because alcohol is a narcotic poison, and this law governing the effects produced by narcotics cannot be evaded by it.

The above-mentioned peculiarities are noticeable in the whole class of intoxicating liquors used by man as a beverage. The alcohol in the distilled drinks differs in nothing from the alcohol in the fermented drinks. Distillation does not create alcohol, but simply extracts it from the fermented liquors which are subjected to a sufficient degree of heat to make distillation possible. Nothing is created by the heat, the alcohol is simply liberated by it from the mass in which it was diffused before.

So that it may truly be said that all the difference there is in intoxicating drinks is simply in their proportions of alcohol, water, coloring matter, and flavors. The portions of alcohol in each are of one and the same alcohol.

* *Ibid*, p. 113.

Nothing is more common to-day than is the pretence put forth by ignorance, that distillation has added a quality to the intoxicating property of its product that was unknown to the beer or wine while they were simply fermented. This is a mistake. Nothing, whatever, has been added, all the alcohol distilled was already in the beer or wine, and distillation has in no respect changed it. It has only separated it from the other ingredients that were mixed with it; so that, as a distilled spirit, there is less water and other matter heavier than alcohol itself, than there was in the beer or wine.

It is conceded by those engaged in the manufacture of malt liquors, that "the percentage of alcohol in lager beer, ale and porter, varies from four to seven per cent." The average is therefore 5.5 per cent. of alcohol, in malt liquors, as against 40 to 50 per cent. in whiskey. A pint of lager beer, which is a small indulgence for those accustomed to that drink, contains as much alcohol as a gill—a very moderate dram—of whiskey does. Many a man, therefore, who prides himself that because he drinks no distilled liquors, he is not using intoxicants, is, in many instances, in the great quantity of beer which he consumes, drinking more alcohol than is the man who drinks distilled spirits only, but in smaller quantities. A knowledge of the composition and nature of alcohol will enable any one to see, who is intelligent enough to receive any education, that the thing which intoxicates is the same, let it be found where it will, and that its properties are not guessed at, but are as well known as any other facts that are demonstrated by chemistry.

II. The education that will save from intemperance, must also convey a knowledge of the physiological effect of alcoholic drinks on the mind and body of man. Scientific investigators have so extensively demonstrated these effects that the physiological argument for total abstinence

is urgent and unanswerable. What we have said in the preceding chapter, on the physical and mental effects of the Drink System, is all based on these well ascertained effects. Long before the physician was able to say why disease and insanity were accompaniments of the use of intoxicants, he was compelled to testify to the fact that alcohol was the cause of mental and physical infirmity.

"Now," in the language of Dr. Richardson, "dispute has given way to accepted fact. That the ultimate action of alcohol in the animal temperature, is to reduce the temperature; that alcohol relaxes organic muscular fibre; that alcohol produces four destructive physiological states of the body; that alcohol reduces oxidation; that alcohol interferes with natural dialysis; that alcohol induces, even taken in small quantities, a series of morbid changes and diseases that were not formally attributed to it; that alcohol prepares the body for destruction by external shocks and depressions which are thus made more fatal; that alcohol belongs to the same class of chemical substances as chloroform, ether, and the anæsthetic family; all this is practically now on the accepted record." *

"I have found," says Dr. Day, who has had great experience in treating the diseases of inebriates, "I have found it to be true from my own observation, that the imbibing of even small quantities of alcohol, or what is deemed a small quantity by the user, will degenerate the nerve and muscular tissues by hardening them, and thus interfering with their functions, developing disease, or rendering accidental or zymotic disease less likely to be cured. Of course, with such interference with nerve structures, the mental manifestations must be changed. The effect of this agent is always to strike at the higher faculties of the mind. It batters the keen edge of high sensibility, and the man is shorn of those high qualities which make him sensible to the duties he owes to his family, his country, and his God."

And Sir W. Gull, of England, says, as quoted by Canon Farrar, who, introducing the statement declares that :

* "The Medical Profession and Alcohol," p. 10, 11.

“Coming from such a man is of the most immense general and scientific importance, that the constant use of alcohol, even in moderation, injures the nervous tissue, and is deleterious to health: that a man may very materially injure his constitution short of drunkenness; and that a great deal of injury is done to health by the habitual use of wines in their various kinds, and alcohol in its various shapes, even in so-called moderate quantities, by people of both sexes who are supposed to be fairly well, and who are not in the least intemperate.”

And Dr. James Edmunds, another distinguished English physician, said in a lecture in New York, in 1874:

“It is admitted by every one that alcohol is the cause of more than half the insanity we have. I am not so familiar with the facts on this subject here as I should naturally be at the other side of the Atlantic. . . . I know this: that Lord Shaftesbury, the chairman of our commission on lunacy in England, has said in a parliamentary report on the subject, that six out of ten lunatics in our asylums are made lunatics by the use of alcohol. It is a fact which cannot be disputed, that diseases of the liver, diseases of the lungs, diseases of the tissues of the body, are induced directly by the use of alcohol, and that as a general rule you may say that where you have alcohol used most largely and most frequently, there these diseases and degenerations in the tissues of the body become most marked. I could give you very authoritative facts bearing upon this matter from sources which are not open to the imputation of any kind of moral bias, as the utterances of some of our temperance friends may be open to.

“Now recollect that food is that which puts strength into a man, and stimulant is that which gets strength out of a man; so that when you want to use stimulant, recollect that you are using that which will exhaust the last particles of strength, with a facility with which your body would not otherwise part with them. If a man takes a pint of brandy, what do we see? It intoxicates, it poisons him. Of course you know intoxicant is a modification of the Greek word *toxicon*. The man who is intoxicated is poisoned; we simply use a Greek instead of a Saxon word for it. We see a man intoxicated. What are the phenomena we see then? A man lies on his back snoring, helpless, senseless. If you set him up, he falls down again like a sack of potatoes. If you try to rouse him, you get nothing out

of him but a grunt. Is that the effect of a stimulant, do you think ? I should think it is the effect of a paralyzer that you have—mind, and body, and nerve, and muscle all equally and uniformly paralyzed right through. . . . Alcohol in a large dose is a narcotic poison, which paralyzes the body and stupefies the mind. If a man takes a somewhat larger dose, what do you see then ? You see that snoring and breathing come to an end.—You see that the soft, flabby pulsation of the heart ceases ; that the spark of life goes out, and the man cannot be resuscitated. In fact, there are more men killed, so far as I know English statistics, more men poisoned in that way by alcohol than are poisoned by all other poisons put together. We have a great horror of arsenic and fifty other things ; the fact is, that all these other things are a mere bagatelle in relation to the most direct, absolute, immediate, and certain poisonings which are caused by alcohol.”

The Board of State Charities of Massachusetts, in their Report for 1866, after calling attention to the causes of the vitiation of the human stock, bring forward the chief cause thus :

“ That prolific cause is the common habit of taking alcohol into the system, usually as the basis of spirits, wine, or beer. . . . The basis being the same in all, the constitutional effects are about the same. The use of alcohol materially modifies a man’s bodily condition ; and so far as it affects him individually, it is his own affair ; but if it affects also the number and condition of his offspring, that affects society. If its general use does materially influence the number and condition of the dependent and criminal classes, it is the duty of all who have thought and care about social improvement to consider the matter carefully, and it is the special duty of those having official relations with those classes to furnish facts and materials for public consideration. It is well known that alcohol acts unequally upon man’s nature ; that it stimulates the lower propensities and weakens the higher faculties, . . . and represses the functions which manifest themselves in the higher or human sentiments which result in will. If the blood, highly alcoholized, goes to the brain, its functions become subverted ; the man does not know, and does not care what he says or does. If this process is often repeated . . . the man is no longer under control of his voluntary power, but has come

under the dominion of automatic functions, which are almost as much beyond his control as the beating of his heart. Any morbid condition of body frequently repeated becomes established by habit . . . and makes him more liable to certain diseases, as gout, scrofula, insanity, and the like. This liability or tendency he transmits to his children just as surely as he transmits likeness in form or feature. . . . Now the use of alcohol certainly does induce a morbid condition of body. It is morally certain that the frequent or the habitual overthrow of the conscience and will, or the habitual weakening of them, soon establishes a morbid condition, with morbid appetites and tendencies, and that those appetites and tendencies are surely transmitted to the offspring."

The "Scientific American" thus presents the testimony of one of the most competent witnesses to the work of alcohol on the brain, the seat of the mind of man :

"Hyrti, by far the greatest anatomist of the age, used to say that he could distinguish in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of a person who lived soberly.

"Now and then he could congratulate his class upon the possession of a drunkard's brain, admirably fitted from its hardness and more complete preservation, for the purposes of demonstration.

"When the anatomist wishes to preserve a human brain for any length of time, he effects that object by keeping that organ in a vessel of alcohol.

"From a soft, pulpy substance, it then becomes comparatively hard ; but the inebriate, anticipating the anatomist, begins the indurating process before death—begins it while the brain remains the consecrated temple of the soul—while its delicate and gossamer-like tissues still throb with the pulse of heaven-born life.

"Strange infatuation thus to desecrate the God-like ! Terrible enchantment that dries up all the fountains of generous feelings, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead, and a heart of stone !"

From these facts, we must concede not only that alcohol has a decided and unmistakable physiological effect in all who drink it, but that the injury inflicted by it must be

greater than is generally supposed ; that it is not possible for us to trace out all its mischief ; and that under no circumstances can it be true that the healthy body can innocently receive it.

Yet how many plead for the use of what are called the lighter intoxicants, as not only innocent but beneficial, and as providing those who drink with a beverage which will advance the cause of temperance by superseding the use of distilled liquors ; wholly forgetful of the fact, so far as the latter claim is concerned, that the fermented drinks were the cause of all the physically debasing results mentioned with such loathing in ancient records, especially in the Scriptures, and that for centuries, they had the whole field of experiment to themselves, and with but one result, intemperance. And also forgetful of the fact that in no respect does the drunkenness from beer and wine differ in its effects from the drunkenness produced by the alcohol that has passed through the still.

There is but one testimony borne to us by those who have taken note of facts in wine countries. The late Horace Greeley wrote from Paris :

“Wine will intoxicate—does intoxicate ; and that there are confirmed drunkards in Paris, and throughout France, is notorious and undeniable. You can hardly open a French newspaper that does not contain some account of a robbery perpetrated upon some person stupefied by over-drinking ; a police case growing out of a quarrel over the wine cup ; or a culprit, when asked to say why the sentence of law should not be pronounced upon him, replying, “I was drunk when this happened, and know nothing of the matter.” That journeymen are commonly less fitted for, and less inclined to work on Monday, than on other days of the week, is as notorious there, as it ever was in any rum-drinking city.”

The late Dr. Kirk, of Boston, also said : “I never saw such systematic drunkenness as I saw in France during a residence of sixteen months. I never saw so many women drunk.”

So also J. Fennimore Cooper wrote: "I came to Europe under the impression that there was more drunkenness among us [Americans] than in any other country. A residence in Paris has changed my views entirely."

Louis Philippe assured Mr. Delevan, in 1838, "The drunkenness of France is on wine."

Dr. Holland found the same true in Switzerland. He says:

"The people drink their cheap white wine here (in Switzerland,) to drunkenness. A boozier set than hang around the multitudinous cafés here it would be hard to find in any American city. If you could find a cauliflower of the color of the ordinary red cabbage, you can achieve a very adequate conception of the faces that are not uncommon in this wine growing region. So this question is settled in my mind. Cheap wine is not the cure for intemperance. The people here are just as intemperate as they are in America, and what is more, there is no public sentiment that checks intemperance in the least. The wine is fed freely to the children, and by all classes is regarded as a perfectly legitimate drink. Failing to find the solution of the Temperance question in the Maine law, failing to perceive it in various modes and movements of reform, I, with many others, have looked to find it in a cheap and comparatively harmless wine; but for one, I can look in this direction hopefully no longer. I firmly believe the wines of Switzerland are of no use except to keep out whiskey, and that the advantages of the wine over the whiskey are not very obvious. It is the testimony of the best men in Switzerland—those who have the highest good of the people at heart, that the increased growth of the grape has been steadily and correspondingly attended by the increase of drunkenness. They lament the planting of a new vineyard as we at home regret the opening of a new grog shop. They expect no good of it to anybody. They know, and deeply feel, that the whole wine-producing enterprise is charged with degradation for their country."

Similar testimony is given us from California. Rev. Dr. Stone, who has long resided in that State of vineyards, says:

"I had entertained the hope that the manufacture of pure wines and their introduction into general use, would crowd out

the gross strong liquors, and diminish intemperance. I am now fully convinced that this hope was groundless and delusive. In wine-growing districts intemperance is on the increase, extending to the youth of both sexes."

More recently the editor of the "Pacific" has said:

"Already wine has become as cheap as milk, and as freely drunk, till many once sober men are now habitually intoxicated. In one wine-growing neighborhood we are told that young girls 17 years of age reeled in the streets under the intoxication of pure California wine. Men once of worth are now, through wine, lost to society, and becoming a fear and disgrace to their families. The production of this article, now fearfully on the increase, must prove a curse to the whole land if persevered in."

Equally delusive is the claim that beer is an innocent beverage. A number of authorities have already been cited on this subject, in the preceding chapter. A few are here added. Dr. Montross Palen, prominent in the recent International Convention of Physicians in London, in answer to the question whether he "thought there was any connection between lager beer and Bright's disease," replied:

"The man who habitually drinks beer is sure to have Bright's disease. Beer in large quantities is one of the worst things a man can ruin his stomach and organs with. In Germany, where the students drink a great deal of beer, their kidneys and bladders are always affected."

Dr. Smith, of Boston, bears the same testimony as to the peculiar danger in using beer. In a lecture on the "Circulation of the Blood," he is reported to have said "that beer-drinking, especially lager beer, which has become so common, is the occasion of a very large increase of kidney disease, and that in this respect it cannot but be regarded with the gravest apprehensions."

The statements of Dr. Arnott, quoted in reference to suicide, in preceding pages, are more than borne out by recent high authority. Dr. Morselli, in a recent work on "Suicide," published in Italy, and republished in this

country, gives, as the result of statistical information ranging over long periods of time, and many countries, these statements concerning suicide :

“The highest numbers are given by countries of the Germanic race, and the two stocks, German and Scandinavian, divide this supremacy. The centre of the purest German stocks is Saxony, the old and powerful land of the Teutons, and it presents a very high average. Equally great is the proportion in Lower Austria and Salisbury, which are almost pure German, in the Saxon circles and in those of Liegnitz, Potsdam, Merseburg, and Magdeburg of Prussia, in the German Cantons of Switzerland, and every place in which the German element prevails.” “The provinces which give the lowest averages are the most distant from the pure German centre ; and on the contrary, those provinces give the highest which are entirely Germanized, and which approach gradually that great point of irradiation of suicide, namely Saxony.” “The low position in point of numbers held by the English people, with regard to suicide, in comparison with the Germanic, whilst the first place in the civilized world, as regards power and riches, belongs to them without dispute, is astonishing ; it is not modern Rome, it is not England, which gives the greater number of suicides. Admitting that in statistics, we have to deal with deficiencies and want of exactness, it is not possible that, although correct, we should never have the German averages lower if it were so.”

“The stronger the Germanism of a country, the more it reveals in its physical character an extraordinary propensity to self-destruction.” “The minimum is found where the Germanic element has never penetrated.”

The tables furnished by Dr. Morselli show that while in wine-drinking Italy the annual average of suicide is 88.8 to the million of inhabitants, it is 311. in Germany.*

These statements of the tendency of the Germans to self-destruction, are confirmed by the statistics collected in the United States Census for 1870, where of a total of 492 suicides enumerated, 246, one-half of the whole number, were committed by Germans.

* “Suicide : An Essay on Comparative Moral Statistics.” By Henry Morselli, M. D., New York, 1882. Pp. 49, 81, 85, 91, 98.

Dr. Morselli incidentally alludes to insanity, and says :

"There are calculated to be annually about 300,000 mad in the whole of the Old World, and the greater number are found in France, Germany and England. According to the works of Legoyt, Osiander, Hausner, and Guttstadt, the scale for mental diseases in the various states is not very different from that of the suicides. At their head stand the countries of Germanic stock, with about 2 mad people in 1,000 inhabitants, then the Celto-Romans, with 1 per 1,000, and lastly, The Slavo-Tartars, with 0.6 per 1,000." (P. 284.)

In the "Quarterly Journal of Inebriety," for March, 1880, is an article on "Beer-drinking in the United States," written by the editor, Dr. T. D. Crothers, of Hartford. The following extract from it is worthy the attention of the thoughtful :

"For some years past a decided inclination has been apparent all over the country to give up the use of whiskey and other strong alcohols, using as a substitute beer and bitters, and other compounds. This is evidently founded on the idea that beer is harmless and contains a large amount of nutriment; also that bitters may have some medicinal quality, which will neutralize the alcohol they conceal, etc. These theories are without confirmation in the observation of physicians and chemists where either has been used for any length of time. The constant use of beer is found to produce a species of degeneration of all the organism, profound and deep-seated. Fatty deposits, diminished circulation, conditions of congestion, and perversion of functional activities, local inflammation of both the liver and the kidneys, are constantly present. Intellectually a stupor amounting almost to paralysis arrests the reason, precipitating all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, severe cold, or shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with inebriates who use different forms of alcohol, he is more incurable, and more generally diseased. The constant use of beer every day gives the system no time for recuperation, but steadily lowers the vital forces; it is our observation that beer-drinking in this country produces

the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in our large cities are beer-drinkers. It is asserted by competent authority that the evils of heredity are more positive in this class than from alcoholics. If these facts are well founded, the recourse to beer as a substitute for alcohol merely increases the danger and fatality following. In bitters we have a drink which can never become general; but its chief danger will be in strengthening the disordered cravings, which later will develop a positive disease. Public sentiment and legislation should comprehend that all forms of alcohol are more or less dangerous when used steadily, and all persons who use them in this way should come under sanitary and legislative control."

The "bitters" alluded to, sold often as innocent beverages, and often as panaceas, are heavily charged with alcohol, as witness the following recently published analysis of the State Assayer of Rhode Island :

"CHRISTOPHER HOLDEN, Sheriff:

"DEAR SIR: I herewith submit to you my report on the various bitters sold in this market, giving, as you desired, their percentage of alcohol, and forming of them three classes :

"Class first—Those apparently manufactured for a beverage.

"Class second—Those occupying a middle place between a medicine and a beverage. These are not as palatable as No. 1, though they may be drunk as a beverage, and like No. 1, are intoxicating.

"Class third—Those whose medicinal properties or bitter taste render them unfit for a beverage.

FIRST CLASS.

Contains alcohol as follows :

	P. C.		P. C.
Hostetter's Stomach Bitters.	43 20	Dr. Fisch's Bitters.....	32 16
Baker's Stomach Bitters. 40 57		Baker's Orange Grove Bitters.....	25 70
Drake's Plantation Bitters.....	38 24	Speer's Standard Wine Bitters.....	25 49
Sol. Frank's Panacea Bitters.....	37 20	Traveller's Peruvian Bitters.....	22 40
Mishler's Herb Bitters... 36 80		Dr. Clarke's Sherry Wine Bitters.....	22 40
Dr. R. F. Hibbaw's Wild Cherry Bitters.....	35 89	California Wine Bitters. 18 20	
Rush's Bitters for the Stomach's "Sake"....	34 60	Dr. Wheeler's Tonic Sherry Wine Bitters. .	14 66

SECOND CLASS.

Contains alcohol as follows:

	P. C.		P. C.
Atwood's Quinine Tonic		Webber's Strengthening	
Bitters	40 10	Bitters.	26 87
Dr. Holmer's Golden Seal		Flint's Quaker Bitters...	22 99
Bitters.....	32 24	Restorative Bitters	20 51
Dr. Job Sweet's Strengthening Bitters.....	31 41	Luther's Temperance Bitters.....	16 68

THIRD CLASS.

Contains alcohol as follows:

	P. C.		P. C.
Richardson's Bitters.....	59 14	Puritan Bitters.....	25 60
Armington's Bitters.....	33 26	Dr. Langley's Bitters....	24 41
Davis's Bitters.....	30 50	Dr. Hoffland's German	
Colton's Nervine Bitters. 20 73		Bitters.	20 85
Dr. Warren's Bilious Bitters	29 60	Oxygenated Bitters.....	19 23
Hartshorn's Bitters....	27 35	Walker's Vinegar Bitters	7 50
Atwood's Jaundice Bitters.....	25 60	Dr. Pierce's Bitters.....	6 36
(Signed)		Planett's Bitters (sample	
		sour).....	
		H. W. VAUGHAN, State Assayer.	

III. Again, the education that is needed, must also be a demonstration of the fact that alcoholic drinks are neither food nor fuel to the human body. No phase of the scientific aspect of this question has been more thoroughly debated than this. A full presentation of the various theories that have been advocated in regard to it, is given in Dr. Hargreave's Essay, "Alcohol and Science." A mere hint at what the discussion has settled will be offered in these pages. Many volumes have been written on the subject, and no education of man in the knowledge of himself, and of the operation in his body of the so-frequently offered alcoholic beverages, can be complete which fails to include a knowledge of the results obtained by this investigation.

Dr. Richardson's latest utterance on this point, in his Lecture on "Twenty-one Historic Landmarks," or facts scientifically established in regard to Alcohol, is clear and unmistakable:

"I do think we have fairly brought out what is the positive effect of this particular alcohol we take in this sense—that it can in no way be considered a food. We have shown that foods are substances that either make up the great mass of the body, like water, which exists to about seventy-five per cent., or substances which build up the tissues, like albumen, eggs, cheese, meats, etc. They are substances that burn in the body like fat, and oil, and starch, and sugar, which go to produce animal warmth, and keep up the vital fire, or substances which go to make up the bony structure. We have shown that alcohol does not belong to water, and there is nothing in alcohol chemically which it can represent in regard to meat substances, and the same with the structures which fill up the skeleton of the body.

"Thus, when we ask whether this agent can be classed with the foods which keep up the animal warmth, we find that its inhibition reduces the animal temperature, and prevents the creation of those products which come from the burning of the body. Therefore, so far as alcohol is concerned, we can positively affirm that it is no food at all; that it produces exceptional effects upon the body, but it is no more a food than chloroform and ether, or anything of the kind are foods." (Pp. 4, 5.)

So in his "Temperance Lesson Book," he says of those who declare that alcohol is food :

"Such persons do not think, when they make the statement, what food is. We know from the best of teachers, from Nature herself, what a true food is. We know that milk is a true standard food. Milk gives us water for the purposes it fulfils in the body ; it gives us caseine to supply new structures, muscles, and other active organs ; it gives us salts for building up the skeleton and other uses ; it gives us fat (butter) and sugar to produce animal warmth and power. Everything is clear enough about milk as a food ; we can drink milk without being burned, and we can see where all its parts go to, and what they do in our bodies. But when we come to look at alcohol, we can see no such qualities or uses for the purpose of food of any kind. It does not supply water ; therefore it is not a water-food. It does not supply salts, therefore it is not a saline food, and would never help to make the bony skeleton. It does not supply casein, albumen, fibrine, or any other of those sub-

stances which go to build up the muscles, nerves, and other active organs. The foods which supply these parts contain nitrogen and phosphorus and sulphur as necessary elements, and we are sure that alcohol does not contain those elements; it is not, therefore, an active structure-building food, and unless it be taken in combination with sugar, it does not even make fat. A substance that neither gives water nor any substance for building up the body, cannot be a nourishing food.

"Some, however, will urge that it gives warmth and strength, and is in that sense a food. We shall see, step by step, that this, too, is a delusion; we shall see that alcohol makes the body cold and the muscles weak. Milk is a drink, and milk is a standard food sent by nature. Compared with milk, alcohol shows no trace of being a food in any particular. We want no better evidence, and we could have no better proof, that alcohol is not a food." (Pp. 116-118.)

Dr. Willard Parker's testimony is to the same effect :

"Alcohol has been regarded as a kind of food by some chemists and practitioners, but their opinions have been theoretical and not borne out by facts. It was claimed to be a kind of respiratory food, and that its use was to develop more animal heat, consequently eliminating more carbonic acid. This conclusion is not sustained by observation and experiment. Food is that which repairs some waste of the system. Now in the human system there are water, fat, starch and sugar, nitrogenous substances, iron, sulphur, phosphorus, animal quinine, as claimed by Bence Jones, sodium, potassium, chlorine, etc.; but no alcohol is found. It has no analogue in the system, hence there is nothing which it can repair, and it cannot therefore be ranked as food of any kind, but is out and out a foreign substance."*

From still another standpoint, the late Professor Miller, of Edinburgh, reached the same conclusion.

"Food, properly so called," he said, in his work on 'Alcohol, its Place and Power,' "is that which enters the stomach, and is thence absorbed into the general circulation, with the double object of nourishing the body and maintaining its due temperature. Such food meets with a solvent in the natural

* "Proceedings of the American Association for the Cure of Inebriates," 1871, p. 77.

secretions of the stomach, and of other organs connected with chyle-making apparatus—such as the salivary glands, the liver, the pancreas; and, besides, a solvent is needful also from without—holding the food in solution at the time of being taken, or swallowed along with it, or after it, in sips or draughts.

“Now, can alcohol be duly entered here as food, or solvent for food? Not as the latter, certainly. It refuses to act along with the gastric juice. ‘It is a remarkable fact,’ says Dr. Dundas Thomson, ‘that alcohol, when added to the digestive fluid, produces a white precipitate, so that the fluid is no longer capable of digesting animal or vegetable matter.’ ‘The use of alcoholic stimulants,’ say Todd and Bowman, ‘retards digestion by coagulating the pepsin (an essential element of the gastric juice), and thereby interfering with its action. Were it not that wine and spirits are rapidly absorbed, the introduction of these into the stomach in any quantity would be a complete bar to the digestion of the food, as the pepsin would be precipitated from solution as quickly as it was formed by the stomach.’ ‘And, moreover, it is well known,’ says Dr. Basham, ‘that spirits completely suspend the secretion of the gastric fluid.’

“But if alcohol be no solvent of food, is it food itself? Let us see. Can it nourish or repair the waste of tissue? Not at all. It contains no sufficient chemical constitution for that end; and besides, as we have seen, it is conveyed unchanged into the blood, and so circulates there until removed by the organs of excretion. Does it help to maintain due temperature? Here we come into debatable ground. Liebig says that it does, by oxidation, or burning, in the lungs. Lallemand, Perrin, and Duroy, more recent, and apparently more accurate observers on this point, say, ‘No; it passes from the body as it entered, unchanged.’” (Pp. 68-71.)

Dr. Lionel Beale, the eminent microscopist, says: “Alcohol does not act as food, it does not nourish the tissues; it may diminish waste by altering the consistence and chemical properties of the fluids and solids. It cuts short the life of rapid growing cells, or causes them to live more slowly.”

The British “Medical Journal,” after lending its columns to the discussion of the question, “Is alcohol food or

physic?" reaches several conclusions, the first of which is: "That alcohol is not food, and that, being simply a stimulant of the nervous system, its use is hurtful to the body of a healthy man."

In the number issued in September, 1865, the same journal said:

"We feel bound to say that on the face of it, the tetotalers have, from a scientific point of view, the best of the argument. It is certain that our greatest and most esteemed authorities have come to the conclusion that alcohol is not assimilated, that it does not undergo decomposition in the body, but on the contrary is eliminated as alcohol from the body."

The International Medical Congress, the highest medical body in the world, at its session in Philadelphia, in 1876, declared that "Alcohol is not shown to have a definite food value by any of the usual methods of chemical analysis or physiological investigation."

As to the fact that alcohol does not act as a fuel, and cannot generate heat, we refer to the many statements of actual experiment, noted in "Alcohol and Science," and also in "Alcohol in History;" adding here, only the following:

"In preparing for all the recent overland Arctic expeditions, fermented liquors, formally taken in large quantities, have been excluded. The Hudson's Bay Company, also, whose operations in collecting furs in the north cover a wide territory, embracing the most rigorous climate that men inhabit, have for many years excluded spirits from their jurisdiction, to manifest advantage.

"In 1819 the crew of a Danish ship, of sixty men, well supplied with provisions and spirits, attempted to pass the winter at Hudson's Bay. Forty-eight of the sixty died before spring; while of a crew of twenty-two persons in an English ship in the same circumstances, except they had no spirits, only two died.

"In the Russian army, in a severe climate, when a regiment is to march on the morrow, spirits are rigidly excluded from its rations, on account of the danger of the men being frost-bitten."

IV. And finally, on this point, and as necessitated by the foregoing facts, thorough education will teach that all intoxicating beverages are poison. There is no room for doubtful speculation in regard to this. It is justly inferred from preceding considerations; it is manifest in what we see and know of those who indulge in its use; it is demonstrated by those who have handled and analyzed the contents of the drinking cup. Dr. Willard Parker thus asks and answers the question :

“What is alcohol? The answer is, a poison. It is so regarded by the best writers and teachers on toxicology. I refer to Orfila, Christison, and the like, who class it with arsenic, corrosive sublimate, and prussic acid. Like these poisons, when introduced into the system, it is capable of destroying life without acting mechanically. Introduced into the system it induces a general disease, as well marked as intermittent fever, small-pox, or lead poison.”

In another address, he says :

“One-third of all the deaths in the city of New York are the result, directly or indirectly, of the use of alcohol; and that within the last thirty-eight years 100,000 persons in that city have died of its use, either by themselves or their parents.”

In a letter to Rev. Dr. Patton, he thus emphasizes his convictions :

“Alcohol is the one evil genius, whether in wine, or ale, or whiskey, and is killing the race of men. Stay the ravages of this one poison, alcohol, that king of poisons, the mightiest weapon of the devil, and the millennium will soon dawn.”

Christison, the authority cited by Dr. Parker—and no one is acknowledged to stand higher as authority, either as regards poison or the articles of the *materia medica*, says :

“The sedative action of alcohol on the brain, constitutes it a powerful narcotic poison. For its effects as such, if rapidly brought on by a large dose, there is no antidote known; the only efficacious treatment consisting of speedy evacuation of the stomach, and the employment of brisk external stimuli.”

All standard works on chemistry classify alcohol among the poisons. The French, English, and American Pharmacopœias—high authorities everywhere in such matters—describe alcohol as a “powerful, irritant poison, rapidly causing intoxication, and (in large doses) death.”

Dr. William B. Carpenter, an authority of high rank, says in his work “On the Use and Abuse of Alcoholic Liquors, in Health and Disease: ”

“The term intoxication is sometimes employed in this country to designate that series of phenomena which results from the action of all such poisons as first produce stimulation, and then narcotism : of these, however, alcohol is the type; and the term is commonly applied to alcoholic intoxication alone. It is worthy of notice, however, that the designation is now given by French writers to the series of remote or constitutional effects consequent upon the introduction of any poisonous agent into the blood : thus we meet with the terms ‘arsenical intoxication,’ ‘iodine intoxication,’ and even ‘purulent intoxication.’ In fact, it is there considered an equivalent (as its etymology denotes) of our word poisoning ; and the fact that such a term should be in common use in this country, to designate the ordinary results of the ingestion of alcoholic liquors, is not without its significance ; for if the classical term ‘intoxication’ be habitually employed as the equivalent of the Saxon ‘drunkenness,’ we are justified in turning that classical term into English again, and in asserting that the condition of drunkenness, in all its stages, is one of poisoning. That such is indeed the case will become obvious from an examination of its symptoms, and from a comparison of them with those of the cases in which a fatal result has supervened upon excessive indulgence in alcoholic liquors.”—(Boston edition, p. 9.)

Dr. Mussey, whose authority is also acknowledged, says :

“What is a poison ? It is that substance, in whatever form it may be, which, when applied to a living surface, disconcerts and disturbs life’s healthy movements. It is altogether distinct from substances which are in their nature nutritious. It is not capable of being converted into food and of becoming part of the living organs. We all know that proper food is wrought into our bodies. The action of animal life occasions a constant

waste, and new matter has to be taken in, which, after digestion, is carried into the blood and then changed ; but poison is incapable of this. It may, indeed, be mixed with nutritious substances, but if it goes into the blood, it is thrown off as soon as the system can accomplish its deliverance, if it has not been too far enfeebled by the influence of the poison. Such a poison is alcohol, such in all its forms, mix it with what you may."

That alcohol is justly called by the chemists a narcotic poison, is evident when we test it by the well-known physiological laws of narcotics. Dr. McCulloch has thus plainly stated the four principal marks which accompany and prove all narcotics :

"1st. That after using them for some time, the quantity of the dose must be increased in order to produce the same effect :

"2nd, That the time between the doses must also be diminished, for the same reason :

"3rd, That the depression and exhaustion which follow, are exactly equivalent to the amount of excitement or exhilaration caused by the quantity used :

"4th, That they—many of them—tend to create an artificial appetite or craving, which renders the person so using them a slave to the habit."

How exceedingly difficult it is to bring the people to a recognition of this fact ; and yet, where is there mere abundant proof of anything that we have observed or experienced than there is of this, that just this law follows the use of alcoholic beverages ; and that, say what apologists for drinking may, of the folly of claiming that moderate drinking, so-called, leads to intemperance, we are confronted with the fact that all whom we call drunkards have come along the moderation path, slaves to the craving which the narcotizing power of these beverages creates, and to that natural and necessary tendency to increase the quantity of the beverage, and to seek it oftener than before, so long as the habit is indulged in at all ? How can we make this felt as a reality that shall lead to a total abstinence from the fascinating poison ? Not simply

by persuading men that their highest good demands such abstinence, for many with whom we use such persuasions, and who see and acknowledge their danger and their only way of deliverance from it, are bound hand and foot by this narcotic tyrant, and often, after desperate, prayerful, and most earnest efforts to reform, find their wills weak, their habits overpowering, and they sink back into hopeless drunkenness.

It must be by early education, thorough instruction in the inevitable workings, and the certain mischief and wrong, which can by no possibility be evaded, of this deadly habit. Only as our boasted popular education embraces and provides for this instruction, can we rely on the culture of the people as an assurance that they will not become the victims of strong drink. In the fact that up to a very recent date our text books used in schools and colleges have ignored this subject, and teachers and professors have failed to call attention to it, we have the explanation of the indifference of educated men to the evils of intemperance, and the reason why so many eminent scholars become its victims.

A movement in the right direction is now successfully inaugurated. From the last report of Mrs. Mary H. Hunt, "Superintendent of Scientific Temperance Instruction in Schools and Colleges," made to the "National Women's Christian Temperance Union," in November, 1887, we obtain the following account of the present state of Temperance Education in the United States:

"The star (*) indicates that a penalty is attached to the enforcing clause of this statute in the State or Territory to which it is affixed.

"Those marked with a dagger (†) require the study of all pupils in all schools.

"Those marked with the double dagger (‡) require the study of all pupils in all schools pursued with text-books in the hands of the pupils.

“Those marked with a parallel (||) that it shall be taught in the same manner and as thoroughly as other required branches.

“The section mark (§) indicates that text-books on this topic used in Primary and Intermediate Schools in those States must give one-fourth of their space to temperance; and not less than twenty pages to this same subject in the High School physiologies.

“Thus at a glance the reader can see the present situation of this legislation in our land.

23 STATES.

	1886, Maryland †
	1886, Connecticut.
Nov., 1882, Vermont, amended 1886,	1887, California † *
adding † § *	1887, Delaware †
1883, Michigan, amended 1886,	1887, Minnesota †
adding † §	1887, West Virginia † *
1883, New Hampshire.	1887, Colorado * †
1884, New York †	
1884, Rhode Island.	
1885, Alabama.	10 TERRITORIES.
1885, Maine †	By act of Congress, 1886.
1885, Oregon.	Idaho * †
1885, Nebraska †	Washington * †
1885, Wisconsin †	Arizona, * †
1885, Nevada.	Montana * †
1885, Kansas †	Wyoming * †
1885, Pennsylvania † *	Dakota * †
1885, Massachusetts †	New Mexico * †
1885, Missouri.	District of Columbia * †
1886, Iowa † *	Utah * †
	Alaska * † ”

Since this Report was made, Ohio and Louisiana are to be added to the list, as having passed the most full laws; making in all to August, 1888, thirty-five states and territories, embracing over three-fourths of the entire school population of the United States now under Temperance Education Laws. Abroad, similar laws have been enacted at the Sandwich Islands, and this system of education is being introduced into Japan.

V. Equally significant is the fact that while the question of the manufacture, sale, and use of intoxicants enters more immediately into the enrichment or the impoverishment of national resources than does any question of tariff or currency, it is ignored or only superficially hinted at in our

text books on Political Economy. Let any one consult the facts and figures which have been collected and published on this subject by such men as Dr. Lees, and Mr. Hoyle, of England and Dr. Hargreaves, in America, in his work on "Our Wasted Resources," and he cannot fail to see that more money is touched by the drink traffic, and its effects, than by any other business known among men; that the great majority of the poor of any land must remain poor, or continue to sink into a condition of dependence, while such an enormous waste of the earnings of industry is permitted; and that no taxes levied on towns, cities, the state, and the nation, for all possible objects that consult the well-being of the citizen, can equal the taxes caused by the drink system.

Let the reader examine the authorities just cited, or even turn to the hints given in "Alcohol in History," and in the preceding pages of this work, and it will be impossible to resist the conviction that it is not in human power to exaggerate the folly of the traffic in intoxicants as a political evil. We have nothing with which to compare it. It stands absolutely alone in the amount and direction of the waste which it causes. Mr. Nordhoff, in his small work on "Political Economy," while making objections to general prohibitory legislation on the liquor traffic, which would equally apply to all laws for the suppression of any vice, nevertheless says:

"The intemperate use of spirituous liquors is one of the greatest curses to which moderate society is exposed; it is the cause of at least three-quarters of the vice, crime, poverty, pauperism, and misery to be found in the country. If you were to cut from the newspapers all the reports of murders and attempts to murder during the year, you would find that at least three out of four arose out of the misuse of spirituous liquors. If you trace to its source any case of crime, poverty, or extreme misery you may meet, the chances are at least four to one that you will find, 'Rum did it.' If we could prevent the misuse of spirituous liquors, we should save at least one-half of the taxes col-

lected by states, cities, and counties, and very appreciably raise the average of comfort and prosperity among the people."

But this hint, suggestive as it is, leaves wholly out of the account several important items which represent the loss and waste entailed on community by intemperate habits, and the provisions made for their indulgence. The consumption of Strong Drinks involves all the losses represented by the disastrous effects sure to be displayed, as, *e. g.*, in the decrease of productive power, owing to sickness and death; to strikes and idleness; in the damage thus done to business contracts and credit; in the waste and destruction of property; in the increase of crime, viewed as an economical evil, aside from its moral and civil results, involving loss of property, loss of industry, costs of police, judicial, and prison arrangements, and in the loss of time to jurors, witnesses, and others who of necessity, or through curiosity are drawn to the courts. Add to all this, exclusive of the direct cost to the State for pauperism, imbecility, insanity, the public charities, and the private benevolence in these directions, and we have data for results most appalling, and for costs that can hardly be computed. Even this does not represent the waste and loss. We must also take into account what is included in the manufacture and sale of these intoxicants, involving the grain and other useful material grown, or the value of other useful products which the land otherwise used would yield; the waste of capital and labor in the various processes of manufacture; and the waste of capital, labor, and time employed in carrying on the sale. How much all these represent we have endeavored to hint in some of the preceding pages, but no one can fully compute.

In view of this fact, and of the still further proof that all which has been attempted by our laws for the so-called regulation of the liquor traffic has proceeded on the acknowledgment that the business is ruinous in its results;

that the public good is endangered in proportion as the traffic is free and unrestricted ; that it never thrives but at the expense of public thrift and security ; and that just in proportion as the manufacturers and dealers become rich, the people become poorer and more heavily burdened ;—how surprising it is that our text-books on Political Economy are substantially silent on this most important element and branch of the subject. There is most imperative need of their revision, and that they be prepared in full view of all the unmistakable facts.

So far as we know, only one college has made provision for the necessary instruction in this direction. In October, 1887—

“The trustees of Grant Memorial University at Athens, Tenn., established a chair of ‘Political Science and Temperance,’ and elected W. W. Satterly, of Minneapolis, to fill the position. At the Methodist State Conference of Minnesota, the Bishop confirmed the appointment of Mr. Satterly for the Professorship.”

VI. Unfortunately, and also to our shame, must it be said that our text-books of Moral Philosophy are quite as defective. With the Drink System as the acknowledged promoter of every crime ; leading to vulgarity, profaneness, and all that is low and debasing in speech ; making so many wretched homes the training schools of vice ; feeding the fires of lust, and creating and continuing houses of infamy, and disturbing every existing moral relation ; the moral science taught in our higher institutions of learning seldom touches this momentous question of drinking, and never puts forth its true relations as the underlying cause of our low state of political and social morals.

If we seek a remedy for all this, we need not go far. It lies at our hand, and so openly and without disguise, that we cannot mistake it. Our system of education must be greatly changed and improved. If, as another has said,

“Education is the training of the mind to the observance of causes and effects, with the view of choosing the best causes in order to secure the best effects,” then it is certain that our text-books and our instructions by lectures, must be greatly changed before we can expect that those who are being educated will be able to receive clear demonstration that the Drink System is the great cause of the physical, political and moral degeneration which so terribly afflict the present generation, and that these results are inevitable so long as the cause is allowed to remain. Reason and science thus uniting with religion and experience in teaching that the use of intoxicants is ruinous to man and to all that is of interest to him, he will be enabled to see, and we may trust will be wise to act on the apprehension, that Total Abstinence is the law of God and of Nature.

At present, the conservatism of education makes it so difficult to introduce new subjects of study, we must probably be content to pursue the course already so well begun, and rely on introducing into our public schools and higher institutions of learning, the special text-books prepared by Miss Coleman, Dr. Richardson, and Dr. Lees; but the persistent efforts of parents and philanthropists should be to so set forth the importance of Temperance education as to create a demand which the compilers of text-books cannot resist, but will lead them to the treatment of the several phases of this subject in their works on Chemistry, Physiology, Political Economy, and Moral Science. When this is accomplished, and all instructors see and feel it to be their duty to place before their pupils Total Abstinence from Alcoholic Drinks as the only Rule for Personal Safety, Health, or Happiness; and the Prohibition of the Manufacture, Importation, and Sale of such Drinks, as the true Rule and Policy for the Government concerning them, we shall have much to hope for in Education as a Preventive of Intemperance. Less than this will leave us as insecure as we are now.

IV.

THE WINE QUESTION.

The Theory of Two Wines Mentioned in the Bible, Questioned and Ridiculed—The Objections Considered—The Ancients had, and Used the Knowledge of Preserving Unfermented Wines—Unfermented Grape Juice is called Wine in Foreign and English Lexicons, and by Ancient and Modern Travelers—Unfermented Wine a fact well Known in History—Unfermented Wine Preferred by the Ancients and by some Moderns—Both Fermented and Unfermented Wines Mentioned in the Bible—Jesus and the Early Christians Used and Approved Unfermented Wines—Jesus not a Wine-bibber—The Wine Made at Cana—Proofs that the wine Used at the Lord's Supper, was not Intoxicating—Nor was that Used by the Early Christians—Unfermented Wine a True Symbol of Blood—The Danger of Using Fermented Wine where Reformed Men are Communicants—Possible Danger to Others.

IN vindicating the Holy Scriptures from the charge of inconsistency and contradiction, in extolling the blessings, and encouraging the use of wine, and in warning against it as a mocker and a poison, it has been customary to say that two distinct beverages are mentioned under one name; that which is blessed and encouraged being an unfermented and consequently an unintoxicating wine, and that which is denounced being a fermented and intoxicating wine. But this position is now violently assailed, Says one writer :

"In nothing do the advocates of Universal Tetotalism display their indifference to truth, when it is opposed to their own pet theory, more than when they attempt to show that the wine approved of in the Bible was unfermented grape juice! There is no reason to believe that the ancients possessed the means of preserving grape juice from fermentation. . . . It is a grossly unwarranted assumption that the wine referred to in the Bible was not, in every instance, alcoholic. The ancients had neither acquired that chemical knowledge of the nature of air, or that physiological knowledge of fermentation, which might have induced them to seek to discover appliances suited to the preservation of unfermented grape juice—even supposing, what is very improbable, that any considerable number of persons were so infatuated as to feel interested in the discovery of the means of preventing the insipid liquor being converted into something so much more delectable." *

And another writer says :

"It must have been simply impossible for the ancients to have preserved their juice liquid and unfermented unless they had boiled it in air-tight flasks, or had expressed it in an atmosphere of hydrogen and carbonic acid, or had subjected it to a steaming process, and preserved it *in vacuo*. But they trode the grapes in an open wine-press, and pressed out the juice in an open vat, in the open air, so that fermentation was inevitable." †

Dr. Moore, in an article in the "Presbyterian Review," January, 1881, says, (p. 115) :

"The history of the doctrine of unfermented Bible wine cannot be carried back beyond a few decades; and this fact furnishes a *préjugé légitime* against it."

Prof. Bumstead, in an article in the "Bibliotheca Sacra," January, 1881, declares that the theory "of an unfermented wine has failed to commend itself to the scholarship of the world."

* "The Fallacies of Tetotalism," etc. By Robert Ward. London, 1874, pp. 141, 142.

† "Wines of the Bible," By Rev. A. M. Wilson. London. P. 88.

Another, says of "Our tetotal friends," that :

"Instead of insulting the public intelligence by asserting that the wines mentioned in the Bible were some kind of unintoxicating slop, . . . they had better expend their strength upon the science of the matter, and prove to mankind, if they can, that these agreeable drinks which they denounce, are really hurtful. We all know that excess is hurtful. We also know that adulterated liquors may be. But is the thing in itself pernicious? pure wine taken in moderation? good beer? genuine old Bourbon?" *

Dr. Crosby, Chancellor of the University of New York, has also arrayed himself against the theory, treating it with contempt. Speaking of the deceptions practiced by Total Abstinence Advocates, he says :

"Another of these deceptions is the circulated theory of an unfermented, unintoxicating wine. There is not a chemist nor a classical scholar in the world who would dare risk his reputation on the assertion that there was ever an unfermented wine in common use, knowing well that must preserved from fermentation is called wine only by a kind of courtesy (as the lump of unbaked dough might be called 'bread,') and this could in the nature of things never be a common drink. Cato ('De Re Rusticâ,' 120,) shows how by a very careful method must could be kept for a whole year; and other Roman writers show the same; but who can pretend that these writers ever looked upon such preserved juice as wine, when their whole object is to show how it can be kept from becoming wine?

"Yet, with no other foundation than this, the leaders of the total abstinence cause have published their bull affirming that the good wines of antiquity were unfermented, in utter defiance of chemistry, history, and common sense. Because the grape juice could, by means of hermetically sealed vessels under water, be kept grape juice, therefore the common wines of antiquity, the wine of which writers speak when they use no qualifying phrase, must have been unfermented. This is the logic used by these infatuated defenders of the total abstinence principle.

"A third deception in this cause is the twisting of Scripture to its advocacy. No unbiased reader can for a moment doubt

* "Smoking and Drinking," by James Parton. P. 59.

that wine, as referred to in the Bible, *passim*, is an intoxicating drink, and that such wine was drunk by our Saviour, and the early Christians. To meet this fatal blow to the total abstinence system in the minds of those who take the Bible as their guide, the advocates of the cause have invented a theory that is magnificent in its daring. It is no less than the division of the word "wine" by a Solomonian sword, so that the good and the bad shall each have a piece of it. Whenever wine is spoken of severely in Scripture, then it is fermented wine, and whenever it is spoken of in praise, or used by our Lord and his Apostles, then it is unfermented wine. And if you ask these sages why they so divide wine, on what ground they base this theory, they bravely answer that our Saviour could not have drunk intoxicating wine, and God's Son never could have praised such, and, therefore, their theory. They start with the begging of the whole question, and then on this thin air they build their castle.

"It is not now my purpose to argue with these strange logicians. I only wish to put this Scripture twisting in the list of deceptive methods used by the representative total abstinence reformers, to promote their cause. I could add, in this item, the false use of texts, and the suppression of parts of texts, but I leave the matter here.

"The three elements of deception entering into their cause, are, as we have seen, the use of the word temperance for a totally different thing, the fable about unfermented wine, and the violent wresting of the Scriptures. Now, I unhesitatingly affirm that a cause having such falsehoods as its main support, can never be accepted by the public. Simple-minded people may be gained to it, but the thinking people will be repelled. It is true that some may adhere to it, in spite of its falsehood, for other reasons, but the three great untruths that are flaunted on its banners, will disgust most men who have brains, and use them." *

This last quotation has thus been given *in extenso*, because it is regarded by those interested in the Drink System as wholly unanswerable; one million copies of the address from which it is taken, having been printed by the organ of the Brewers of the United States, and distributed

* "A Calm View of Temperance." New York, 1881; pp. 8-11.

broadcast over the land. It has also received special commendation in the Brewers' Congress session of 1881, and is believed by the liquor trade, generally, to be a great help in staying the progress of what they style "fanaticism." Had it emanated from one making no pretension to scholarship, it might be safely pronounced ridiculous and stupid; but coming from a professed Christian scholar, it must be regarded as inexcusable pretension and insolence; an attempt to belittle and to brand either with ignorance or with a bias that made them false to the truth, some of the most learned and honest Christian scholars of the present time, and of past ages.

The foregoing attacks on the theory of Unfermented Wine, may be summed up in the following statements, which we will now consider.

1. The ancients had no means of preserving grape juice from fermentation; and it is impossible, from the manner of their treatment of grapes, that they should have succeeded in producing an unintoxicating wine.

2. Unfermented grape juice is never called wine except by a kind of courtesy.

3. The doctrine of unfermented wine is too recent to be trustworthy, and is in utter defiance of chemistry, history, and common sense.

4. It is improbable that any considerable number of persons ever could have preferred unfermented wine to that which has the power of intoxicating.

5. All wines referred to in the Bible, and used by our Saviour and the early Christians, were intoxicating drinks, and all who deny this are guilty of violent wresting of the Scriptures.

I. That the ancients had no means of preventing fermentation, is as wide of the truth as any statement well can be. They had many successful methods.

(a). They excluded the air from the sweet wine. Cato (B. C. 200), describes the process thus: "If you wish to have must all the year, put the grape juice in an amphora, seal over the cork with pitch, and lower it into a cistern. After thirty days take it out; it will be must all the year." *

To the same effect, but more fully, Columella, A. D. 55: "That must may remain always sweet, as if it were fresh, thus do: before the grape-skins have been put under the press, put must, the freshest possible from the wine-vat, into a new flask, and seal and pitch it over carefully, so that no water can get in. Then sink the flask in cold, sweet water, so that no part of it shall be uncovered. Then again, after the fortieth day, take it out; and thus prepared it will remain sweet throughout the year."† Pliny and Plutarch also describe this process.

(b). They boiled down the grape juice to the consistency of syrup. This was probably the most common mode. All the authorities cited above, as also Varro, and Virgil, speak of this process. Archbishop Potter, in his *Grecian antiquities*, cites Democritus, a Greek philosopher, and Palladius, a Greek physician, as authority for the statement that "The Lacedæmonians used to boil their wines upon the fire, till the fifth part was consumed; then after four years were expired, began to drink them." Pliny says, "Some Roman wines were thick as honey. Albanian wine was very sweet or luscious, and to it the third rank was assigned among the Latin wines." He also tells of a Spanish wine that was called "a wine which would not intoxicate, without spirit, and which of itself would not inebriate." (Bk. xiv. chap. 2.)

Columella, (Bk. iii. chap. 2,) says that "the Greek called it Amethyston, a wine which would not intoxicate." Different names were given to it, according to the extent to

* "De Re Rustica," chap. 120. † Book xii. chap. 29.

which evaporation was carried on. When used it was diluted with water, at the rate of from two to twenty cups of water to one cup of wine. Athenæus, in his "Banquet of the Learned," says of a wine of this kind, that "it had such a degree of richness that it is dissolved little by little when it is mixed with water, just as the Attic honey is dissolved by the same process." Aristotle says that "the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and dissolve the scrapings in water."

(c). They filtered it, and so broke its power to ferment, by removing its gluten. Pliny says (xxiii. 24): "The most useful wine for everybody is that whose strength is destroyed by the filter. We must bear in mind that there is a *succus*, which, by fermenting, would make to itself a *vires* out of the must." The Delphian Notes on Horace, i. xi., where the expression "filter your wines," occurs, say: "For of a truth the ancients were in the habit of straining the must through a filter before it had fermented."

Plutarch says, in his "Symposium," "Wine is rendered old or feeble in strength when it is frequently filtered. The strength or spirit being thus excluded, the wine neither inflames the brain nor infests the mind and the passions, and is much more pleasant to drink."

The ancient Egyptians also treated their wines in the same way. Wilkinson, in his work on the "Ancient Egyptians," gives a description of the sculptures in relief, richly painted, found on the walls of tombs at Benni Hassan, in Upper Egypt. The straining or filtering of the grape juice is conspicuously marked.

(d). They kept it cool and excluded from the air till the gluten subsided, then drew off the wine, which was safe from fermentation.

"Gather the grapes," says Columella, "and expose them for three days to the sun; on the fourth day, at mid-day, tread them; take the *mustem lixivium*; that is, the juice which flows into the

lake before you use the press, and, when it has settled, add one ounce of powdered iris; strain the wine from its fœces, and pour into a vessel. This wine will be sweet, firm or durable, and healthy to the body."

Again, he says, after directing that the must shall be that which has exuded from the grapes before they are pressed: "Throw into four gallons of this must ten pounds of the best honey, and after it has been well mixed, pour it into a stone jar, and immediately plaster the vessel with gypsum, and order it to be placed in the store-room. After thirty-one days it will be necessary to open the jar, to strain the must and pour it into another vessel, closed hermetically, and then place it in an oven." (Book xii. chap. 41.)

(*e*). They also used sulphur to neutralize the yeast or gluten. Adams, in his "*Roman Antiquities*," on the authority of Pliny and others, says, "That the Romans fumigated their wines with the fumes of sulphur; that they also mixed with the mustum, newly pressed juice, yolks of eggs, and other articles containing sulphur."

So we read in Horace (Book iii. Ode 8):

"This day, sacred in the revolving year, shall remove the cork fastened with pitch from that jar which was set to fumigate in the consulship of Tullus. Take, my Mæcenas, an hundred glasses, on account of the safety of your friend, and continue the wakeful lamps even to daylight; all clamor and passion be far away."

(*f*). Another method was that of the use of oil covering the wine, and so excluding air. In the illustrations as given by Wilkinson, as before referred to, this mode is described. A man is seen pouring the grape juice into jars, and is followed by a youth bearing an oil scoop, like those now found in ancient tombs in Egypt, Cyprus, and Greece, and pouring from it a coating of olive oil on the top of the grape juice. The jars are then set away, with or without stopples or covers. Pliny and Columella both allude to

this custom, the latter saying (xii. 19) that "before the must is poured into the jars, they should be saturated with good oil."

Here are six ways known and practised by the ancients for the purpose of preventing fermentation, and making unintoxicating wines.

II. Equally reckless and unfounded is the assertion that "unfermented grape juice is never called wine except by a kind of courtesy." Dr. Kerr, in his "Wines: Scriptural and Ecclesiastical," has collected the following definitions of Must, from different modern dictionaries, cyclopædias, lexicons, etc.

"LYTTLETON.—New wine close shut up and not suffered to work. (Lat. Dic. Lond. 1678.)

"WORCESIER.—The sweet or unfermented juice of the grape. New Wine. (Dic. p. 945. Bost. 1860.)

"WEBSTER.—New wine unfermented. (Dic.)

"WRIGHT.—Wine pressed from the grape, but not fermented. (T. Wright, F. S. A., Roy. Dic. Cyc. Lond.)

"HILPERT.—Wine pressed from the grape, but not fermented. (Dr. J. L. Hilpert, Dic., German. London, 1846.)

"LITRE.—Vin nouveau, non-fermenté. "New wine not fermented." (Dic de la langue Français. Paris, 1863.)

"DESCHERELL.—Vin qui vient d'être fait et qui n'a point encore fermenté, "Wine which has just been made, and which has not yet fermented." (Paris, 1861.)

"SCHELLER.—Wine just pressed and not yet strained. ('Lex.' 1835.)

"FLUGEL.—Unfermented wine. (Dic. Germ. Eng. 1853.)

"FREUND.—New or unfermented wine. (Wörterbuch, Leips. 1845.)

"LONGMUIR.—New wine unfermented. (Dic., 1877.)

"NUTTALL.—Wine from the grape, not fermented. (Dic., 1878.)

"COLLINS.—Wine pressed from the grape, but not fermented. (Hons. Dic. Lang., 1871.)

"CYCLOPÆDIAS.—London, American, and Popular. Juice, when newly expressed, and before it has time to ferment, is called must, and in common language, sweet wine.

"DONNEGAN.—'Gleukos:' new unfermented wine, must. (Lex. 1826.)

"DICT DE L'ACADEMIE FRANÇAISE.—'Vin doux, vin qui n'a point encore cuvé.' 'Sweet wine which has not yet fermented.' (Art. Vin.)

"AINSWORTH.—Wine coming from the grape before pressing—vinum lexivium.—(Lat. Dic.)

"HAIGH.—Vinum—wine, drink.—(Lat. Dic., 1861.)

"ROBERTSON.—New wine—mustum. Wine yet on the tree—vinum pendens.—(Wm. Robertson, M. A., Phras. Gen., Cantab., 1693.)

"STEPHANUS.—Vinum pendens—hanging wine. ('Thesaurus,' Lond., 1734.)

"DU FRESNE.—Mustum, vinum pede pressum—'Must, wine pressed by the foot.' (Glossar, Paris, 1736.)

"BOAG.—Must—New wine pressed from the grape, but not fermented. (Imper. Dic. Ed.)

To these may be added :

"JOHNSON, SAMUEL.—New wine. New Wort. (Dic., 1773.)

"YOUNG, ROBT., LL.D.—Sweet or new wine, gleukos. (Analytical Concordance, 1881.)

"HEINSIUS.—Must, the sweet juice pressed out of various fruits; as wine, fruit juice, before ferment. (Wörterbuch, Hanover, 1820.)" *

III. Nor is the statement any more reliable that the doctrine of unfermented wine is too recent to be trustworthy, and is in utter defiance of chemistry, history and common sense.

The beverages which Aristotle and Pliny said do not intoxicate were respectively designated as *oinos*. ("Meterologica" iv. 9) and *vinum* ("Natural History," xiv. 2.) *Gleukos* and *mustum* were wine, and were so named. Aristotle, speaking in the terms of the most exact science of his age, says ("Meterologica" iv. 7): "For some wine, such as *gleukos*, is both congealed and evaporated." This

* "The Divine Law as to Wines," by G. W. Samson, D.D., 1881, p. 360.

is decisive of the fact that *gleukos* was wine, and was recognized scientifically as such. (350 B. C.)

Cato, in giving instructions for making hellebore wine, says ("De Re Rustica," 115): "Throw a handful of black hellebore into must wine in an amphora." This settles the significance of *mustum*. It first appears in the age of Cato (200 B. C.) as an adjective signifying "fresh," "new," "sweet," or "young," and is applied to *agna*, ewe lamb, (Cato, ap. Prisc., 711,) and to *malla*, apples, (Cato, "De Re Rustica," 73,) as well as to *vinum*. But in the latter case it became so identified with its noun that the latter was gradually dropped, or absorbed, and the adjective became substantive in use and force. *Mustum*, therefore, always implies *vinum*, and means unfermented wine.*

This is the explanation of other forms, such as *defrutum*, equivalent to *defrutum vinum*, boiled wine; *passum*, equivalent to *passum vinum*, raisin wine; and so *mulsum vinum*, honey wine; *protropum vinum*, untrodden wine, etc., etc. This is so plain a truth that any one acquainted with the usages of the language, will immediately recognize it. The lexicons, for example, Harpers' "Latin Dictionary," (1880), corroborate this statement by supplying *vinum* after each of these forms. To say that they were not wines, simply because in common usage *vinum* was omitted, is illogical and absurd. On exactly the same grounds one might deny that claret (French, *clair**et*, dim. of *clair*, clear) is wine, or that hock and sherry are. The usage in both cases is precisely similar.

"In Greek, likewise, *γλεῦκος*, *γλυξίς*, *πρόδρομος*, *ἔψημα*, *σίραιον* κ. τ. λ., were originally adjectives used with *οἶνος*, but having incorporated into themselves the signification of the noun, they were generally used substantively. Yet occasionally

* Varro (113) expressly ranks *mustum* as *vinum*. "Often when new wine is put up, the casks in Spain are burst by the fermenting of the must."

we find the noun expressed as in Hippocrates, οἶνος βίραιον. We think this a sufficient answer to Professor Bumstead, who 'has yet to learn that the name οἶνος or *vinum*, was ever applied to any of these products, (ἔψημα γλυκίς, *carenum*, *defrutum*, and *sapa*,) unless, perhaps, by some figure of speech.' * By the side of Professor Ramsey's assertion † that these were 'grape jellies and nothing else,' we place the testimony of Parkinson, ‡ who calls them *vina*, and that of Dr. Richardson, § who classes them among 'wines.'"

"From the fact that Pliny (xiv. 9) speaks of certain *dulcia*, among which *defrutum*, *carenum*, etc., are enumerated, it has been claimed that they were something distinct from *vina*. This classification includes *mustum*, *passum*, *protropum*, *mulsum*, etc., and would indicate that all if any were not wines. But it is by no means an exclusive category. It does not follow, because an article is ranked among the *dulcia*, that it does not also belong among the *vina*. *Dulcia* is an adjective with substantive force, and the word, in this instance, to be understood is *vina*. The chapter (9) which treats of these *dulcia* opens with a statement concerning *vinum omne dulce*, and the whole book (xiv.) is devoted to the consideration of *vina* as the next book (xv.) is of *olea*, *duo liquores humanis corporibus gratissimi*, (xiv. 22): 'The two liquors most grateful to the human body.' Pliny confirms his interpretation when, after quoting several authorities concerning a certain wine called Myrrhina, he says, (xiv. 14,) 'Quibus apparet non inter *vina* modo murrinam, sed inter *dulcia* quoque nominatum,' 'From which it is evident that Myrrhina was classed, not only among wines, but also among sweets, or sweet wines.' ||

To the same effect, Dr. Samson, and the authorities cited by him. ("Divine Law as to Wine," p. 385.)

"The adjective *dulcia*, as all authorities agree, has the word "*vina*" understood; De Sivrey calling attention to the heading

* "Bibliotheca Sacra," Jan. 1881, p. 63.

† Smith's "Dictionary of Greek and Roman Antiquities," art. "*Vinum*."

‡ "Theatrum Botanicum," 1640, p. 1557.

§ "Cantor Lectures," p. 22.

|| "The Wines of the Bible," by Rev. Leon C. Field. Methodist Quarterly Review. April, 1882, pp. 299-301.

preceding, 'De dulcium genera xiv.' which he renders, 'Of fourteen kinds of sweet wines.' De Sivrey thus paraphrases the text: 'The wine which the Greeks call *aigleucos*, that is to say, always in the state of must, holds the middle place between sweet wines and common wines. It is preserved in that state by preventing it from effervescing (*de bouillir*), and consequently from becoming changed into veritable wine (*véritable vin*). Hardouin has this note: '*Vinum quod est semper dulce, sive mustum quia fervere prohibetur*;' wine which is always sweet or must, because it is prevented from effervescing. The Italian of Domenicho is in accord. As to the method of manufacture, De Sivrey states, '*Cette manipulation est confirmée par Caton; c. 120*,' this mode of manufacture is confirmed by Cato, chap. 120."

Travellers show us that unfermented wine is not a newly discovered beverage. Marco Polo records an important fact in 1299. "Some may imagine that the Saracens do not drink wine, as being forbidden by their law; but they quiet their consciences by thinking that if boiled over the fire, which makes it milder and sweet, it may be drunk. Changing its taste, they change its name, and no longer call it wine, though it really is so."

Fabrioni, in his treatise "On the Art of Making Wine," quotes from Mutardi-ben Gasif, an Arab author, A. D. 1310:

"Noah being come out of the ark, ordered each of his sons to build a house. Afterwards they were occupied in sowing, and in planting trees, the pippins and fruits of which they had found in the ark. The vine alone was wanting, and they could not discover it. Gabriel then informed them that the Devil had desired it, and indeed had some right to it. Hereupon Noah summoned him to appear in the field, and said to him, 'Oh, cursed! why hast thou carried away the vine from me?' 'Because,' replied the devil, 'it belonged to me.' 'Shall I part it for you?' said Gabriel. 'I consent,' answered Noah, 'and will leave him a fourth.' 'That is not sufficient for him,' said Gabriel. 'Well, I will take half,' replied Noah, 'and he shall take the other.' 'That is not sufficient yet,' responded Gabriel, 'he must have TWO-THIRDS, and thou ONE; and when thy WINE shall have boiled upon the fire until two-thirds are gone, the remainder shall be assigned for your use.'

"It follows from this account that it was the usage to reduce the must two-thirds by the action of fire; and that this custom is very ancient, is evident. They did not diminish one part of must to perfect the rest, but the whole was subjected to the action of fire, until it was reduced two-thirds. Every one knows that the must destined to be diminished by fire ought not to have been subject to the slightest movement of fermentation; but I must not forget to repeat here, and to recommend, that it is necessary to pour it into the cauldron immediately that it shall have been expressed from the grape; without which, in place of having a syrup, sweet, and strong of sugar, you will have only an acid juice, forming bad wine."

Dr. Lees ("Historical Induction"), from whom the above is quoted, presents other proofs, some of which are the following:

"In the 16th century, Andreas Baccius, M. D., published at Rome his 'Natural History of Wines.' In this work, Baccius, in remarking on the wide difference between the qualities of certain ancient and modern wines, has these words: 'For our sweet wines, and white as well as black, inebriate.'"

Dr. Spratt, F.R.S., Bishop of Rochester (1702), says in his "History of the Royal Society": "The juice of wine (grapes) when dried does always granulate into sugar, as appears in raisins, and also in those vessels in which cute or unfermented wine is put."

"Caspar Newman, M. D., Professor of Chemistry (1743), speaking, in his *Der Chemie*, of boiled must, says: 'Several of the Italian wines are of this sort, and are called by the general name of *vino cotto*, or boiled wine. What is called *stum* is no other than must, whose fermentation has been prevented by fumigation with sulphur.'"

"Phillip Miller, F. R. S., Gardener to the Company of Apothecaries, in his 'Gardener's Dictionary,' (3d Ed. 1748) translates from a French Cyclopædia as follows: 'They keep the Clareto grape during the whole winter, and part of the spring, hanging upon a beam in a room.' Speaking of Orleans, he says: 'They carry the grapes directly to the press, when they would make a wine for present drinking, and not at all fermented in the vat.' 'To preserve new wine in the state of must, put it up in very strong

but small casks, firmly closed, and then it goes by the name of *stum*.' He then proceeds to describe six unfermented states of the juice of the grapes. He says, 'Stum is nothing else but PURE WINE, of which many are fond.'"

Baron Liebig (1844) This great chemist, in his "Chemical Letters," says :

"If a flask be filled with grape juice and made air tight, and then kept a few hours in boiling water, the cause of further perturbation (foaming) is removed. The wine does not now ferment, but remains perfectly sweet until the flask is again opened."

Dr. Kerr, in his work on "Wines," previously quoted, says (p. 51), "Many Eastern travellers have spoken of unfermented grape juice as 'wine.'"

Effendi, 1630 ; Thevenot, 1687 ; Gobat, 1834 ; Ainsworth, 1842 ; Macgregor, 1866.

"EFFENDI.—It (*i. e.*, unfermented grape juice boiled down to a third) is called triple WINE. ('Travels,' i. 247. Lond. 1846.)

"THEVENOT.—'Their WINE of Dry Grapes,' prepared by the Sabæans, 'by steeping dried grapes in water, which they press.' ('War Levant,' part ii. p. 164. Lond. 1687.)

"THE BISHOP OF JERUSALEM.—'The WINE is the juice of dried grapes with water.' (Jour. in Abyss.,' p. 345. Lond. 1834.)

"AINSWORTH.—The consecrated WINE just described as being raisin water ('Trav. and Res.,' ii. 210. Lond. 1842.)

"MACGREGOR.—'New WINE made only the day before. Very luscious and sweet.'"

On page 33, Dr. Kerr says :

"I have examined specimens of unfermented wine, delicious and refreshing, which (apart altogether from the temperance movement and the Scripture wine question) have for years been made by a wine-growing firm, in the heart of a wine-growing district in Germany, and sold by them as an ordinary article of commerce, with their other wines, under the name of 'Pure Unfermented Wine.'

"I have also a specimen of a genuine unintoxicating wine, prepared from inspissated grape juice, and approaching the taste and flavor of Tent (minus the spirit), which I found ab-

solutely free from alcohol. It was made by an English wine merchant some years ago, and samples were sent out preparatory to throwing it on the market, but the sudden death of the manufacturer prevented the development of the enterprise.

"I have myself imported unfermented grape juice from the East for the use of my family. This keeps without any difficulty, and improves with age. The names by which I ordered it, and by which it is commonly known in many Oriental districts, is in two Eastern languages. One of the names for 'wine,' 'Bak-metz,' was the name of the liquid unfermented grape juice referred to. This stands for wine in Persian and Turkish. (Meis-gnien Meninski, 'Lex. Arab. Pers. Turc.' Vien. 1780. Francis Johnson, 'Pers. Arab. and Eng. Dic.' Lond. 1852. 'Bigmaz, wine.') The liquid preparation has been kept in an ordinary bottle sealed in the manner spirit and wine bottles usually are. I have examined both kinds repeatedly, and have discovered no trace of alcohol in either."

Joseph Cook, in a sermon delivered while in England, said:

"Your own Dr. Norman Kerr tells you that he drinks unfermented wine brought from the East. I know where in London to buy that kind of wine. What is more, I know from some observation in the East, and from reading testimonies from there, that many Syrian Churches to-day use that kind of wine in their religious feasts. I have witnessed in London the process by which unfermented wine is manufactured for the fifteen hundred congregations in the United Kingdom, which now use only such wine in their administration of the Lord's Supper. The manufacturing chemist cited Columella's and Pliny's receipts for preventing fermentation, and assured me that he could not improve on them in point of efficacy."

Dr. Samson says, ("Divine Law as to Wines," p. 221-2):

"It is especially to be observed that in all ages, the Arabians, as their language attests, have preserved the customs which prevailed among all the great nations bordering on the eastern shore of the Mediterranean, among whose people they have mingled. They have always, like the Egyptians and Hebrews, the Greeks and the Romans, prepared two kinds of wine, intoxicating and unintoxicating. The former class is styled 'cham-

reh' from 'chamar,' to effervesce, or inebriate; inebriation giving effervescence of spirits. The latter class, called 'sherberts' from 'Sherab,' to drink, are unfermented. The distinct character of these two wines in Arabian history and literature, can be traced by the aid of Freytag's Arabic Lexicon, in which both are rendered by the Latin term '*vinum*.' Their modern acceptance in the spoken language, may be seen in the pocket vocabularies published at Paris for French settlers in Algiers; in which both 'chamreh' and 'sherbert' are rendered 'vin.' Though the sherberts drunk in western Asia, especially at Constantinople, the Turkish capital, are made of syrups expressed and decocted from the juices of various fruits, the original and the present rural 'sherbert' in the vine-growing region of the Levant, is the old Latin *must* and Greek *gleukos*, or unfermented grape juice."

The California "Horticulturist" mentions a new (1878) and very promising industry on the Pacific coast, the manufacture of unfermented wine, which finds ready market for family use at fifty cents per gallon; and that the manufacturer can well afford to pay twenty dollars a ton for grapes.

A volume might readily be made up of extracts from lexicons, histories, scientific works, and the relations of travellers, exposing the stupidity of the assertion that the claim of unfermented wine is too recent to be worthy of notice, unknown to history, impossible in chemistry, and violates common sense. We give but two more quotations here, and refer the reader to the books already named, as also to Dr. Lees' "Temperance Bible Commentary;" Dr. Patton on the "Laws of Fermentation;" Rev. William M. Thayer, on "Communion Wine," and Dr. Kerr, on "Unfermented Wine a Fact," for cumulative testimony on this subject.

The late E. C. Delavan said, in a letter to General Coke:

"When I was in Italy, I had one hundred gallons of the pure fruit of the vine—wine boiled down—and after keeping some of it for years in my cellar, I sent a bottle of it to Professor Silliman, of New Haven, who, after subjecting it to chemical

test, informed me that he could not find a particle of alcohol in it."

When Dr. Samson was preparing his work, "The Divine Law as to Wines," he submitted it to Dr. L. D. Gale, Professor of Chemistry at the University of the City of New York, for criticism and correction, who gives it the following significant endorsement :

"I have examined with care, Dr. Sampson's 'Divine Law as to Wines.' The laws of alcoholic fermentation in wine-making, as stated by chemists, are correctly presented. The view that the fermenting element is in the pulp, not in the saccharine juice of the grape is accordant with fact; and the conclusion that, if entirely separated, alcoholic ferment would not occur, is legitimate. The fact that the Romans, before Christ's day, and that the Egyptians, before Moses wrote, had, by straining the juice of the grape, obtained an unfermented wine, seems to be established by historic citations."

Dr. Samson adds, (pp. 344-5) :

"To test both the Egyptian and Roman methods, in October, 1879, two phials were filled with juice of Catawba grapes, carefully strained from the pulp. One was covered with a film of olive-oil, and set away in a closet; and the other was corked and sealed, and then kept forty days in cold water. The sealing of the latter was left to another hand, and a slight portion of air remained between the cork and the juice, as the cork was not forced home in the neck of the phial; and thus, fortunately for the double test, the demonstration of two principles noted by French chemists, followed. Had the isolation from air been equally perfect in each case, the result should have been precisely the same, since the saccharine juice in both phials was from the same cluster, and alike separated from the pulp; while, moreover, the second, during the first forty days, was kept below the fermenting temperature by cold water.

"On the 31st of January, 1881, one year and four months from the time of preparation, the two bottles were placed in the hands of Dr. Charles S. Allen, a graduate, in 1874, from the Columbia College School of Mines; afterwards appointed Professor of Chemistry, at Lewisburg University, Penn., on the recommendation of Dr. C. F. Chandler, Dean, and of Prof. C. A. Joy, Ph.D., of the School of Mines, and now a medical prac-

tioner in New York City. Meanwhile, like that of the ancient Romans and modern French, hereafter described, the juice retained its original clear crystal color and consistency, with a slight sediment. The result of analysis is stated in the following note:

“ *N. W. Cor. 85th St., and 4th Ave., New York.*
February 12, 1881.

“DR. G. W. SAMSON,

“*Dear Sir* :—I wish to certify that I have tested two specimens of grape juice, which you left with me, for alcohol. The juice in one of the bottles was covered with oil, and the other bottle, which contained the same, had been sealed with wax. I wish to state, also, that in the wax-sealed bottle, the cork, being too large, was but half in the neck of the bottle, and that the sealing was imperfect; and that there was about half an inch of air in this bottle above the juice.

“I did not find any alcohol present in the juice which was covered with oil, but the juice in the wax-sealed bottle was found to contain a little alcohol, the per cent. of which I did not determine. The test employed was prepared by E. W. Davy, which test detects the presence of one-tenth of one per cent. of alcohol.

“I am yours truly,

“CHAS. S. ALLEN, Ph.B., M.D.”

IV. The fourth reckless statement is, that it is improbable that any considerable number of persons ever could have preferred unfermented wine to that which has the power of intoxicating.

Professor Moses Stuart, in his Lectures, says: “Facts show that the ancients not only preserved wine unfermented, but regarded it as of higher flavor and finer quality than fermented wine.”

President Nott, (“Fourth Lecture,”) says:

“That unintoxicating wines existed from remote antiquity, and were held in high estimation by the wise and good, there can be no reasonable doubt.”

In the Delphian edition of Horace we are told that “there is no wine sweeter to drink than Lesbian; that it was like nectar, and more resembled ambrosia than wine;

that it was perfectly harmless, and would not intoxicate." Pliny and Varro speak of a non-intoxicating wine, "very sweet and aromatic, much approved of by Roman ladies, and conceded to them because it would not inebriate."

What the ancients seemed to value most of all things, as regarded their use of wines, was their ability to drink large quantities of it. The end they sought was not intoxication, but fulness; and hence the primary meaning of *methuo*, the word rendered drunk, is "to be full," "satisfied," "saturated;" a drunkard was one who was not intoxicated, but drenched with liquor. Hence they resorted to many devices to enable them to devour large quantities, even gallons, at a sitting.

Pliny says: "That we may be able to drink more wine, we deprive it of all its strength by the filter, and invent other incentives to thirst." After having mentioned several of these "irritamenta," he says, in the same chapter, that :

"The glory of the Tricongius was much renowned. This practice consisted in drinking three gallons of wine under the following circumstances: the speech was not to falter, nor was the stomach to be lightened by vomiting, or in any other way; after he had drunk it, he was to be able to perform the duties of the morning watch. A large quantity was to be drunk at one draught, and a large quantity at several smaller draughts, without stopping to take breath between; the drinker was not to expectorate once, nor was a single drop of wine to be left, or wasted on the floor."

Tiberius is said to have been a spectator of this miracle, (as they termed it) when he was an old man. Cicero's son is said to have attempted the feat, that he might avenge his father's death, by taking from Mark Antony the honor of being the greatest drinker in the empire. The Emperor, Maximum, could drink six gallons without inebriety. Alexander is known to have been drinking for two days and two nights successively; he then called for the cup of

Hercules, which held six bottles, and was in the act of emptying it a second time, when the angel of death arrested him. He was rather drenched with liquor, than drunk, in the modern acceptation of the word.

“These facts show that to drink an immense quantity without being intoxicated, rather than to take liquor for the sake of inebriation, was the custom of the people of old, and therefore it was as much an object of desire with them to obtain a weak wine, ‘*omnibus sacco viribus fractis*,’ ‘with all its strength taken away by the filter,’ as it is with the moderns to procure drinks highly intoxicating. Consequently, the wines were different, and in many instances the end sought by drinking the very reverse of ours. In the Word of God we read of persons who rose early and stayed late at their cups, men ‘mighty to drink wine, and persons of strength to mingle strong drink.’ In these and similar passages, we have allusions to the ancient mode of taking immense quantities of wine, and therefore the drinkers, in many instances, were rather drenched with liquor than really intoxicated. It is not improbable that the term ‘drunk,’ which evidently refers to the large quantity taken, owes its original signification to a similar custom. ‘To be drunk,’ and ‘to be intoxicated,’ were not always the same; nor, indeed, could be so, at a time when the liquid in use contained scarcely any spirit of alcohol.

“What has been stated above must be sufficient to satisfy any candid mind that the tastes and habits of the ancients respecting drinks were very different from those of our own day. Not only were their wines weaker than ours, but beverages destitute of all strength were deemed the best; and therefore nothing can be more fallacious than to conclude that the term ‘wine’ has always designated a drink containing a large per centage of alcohol. In 1838 port, with twenty-four per cent. of spirit, may be deemed the best wine; but in the days of Pliny, who was contemporary with the Apostle Paul, ‘*utillissimum vinum*,’ ‘the most useful wine’ was that which was deprived of all spirit; and the toppers of that day used as many arts to render their wines weak as tipplers of our times do to make them strong.”*

In 1845, Captain Treatt wrote :

“When on the south coast of Italy, last Christmas, I inquired particularly about the wines in common use, and found

* “*Anti-Bacchus*,” By Rev. B. Parsons, 1840, pp. 228, 229.

that those esteemed the best, were sweet and unintoxicating. The boiled juice of the grape is in common use in Sicily. The Calabrians keep their intoxicating and unintoxicating wines in separate apartments. The bottles were generally marked. From inquiries I found that unfermented wines were esteemed the most. It was drank mixed with water. Great pains were taken, in the vintage season, to have a good stock of it laid by. The grape-juice was filtered two or three times, and then bottled, and some put in casks and buried in the earth. Some kept it in water (to prevent fermentation)." ("Dr. Lees' Works," ii. 144.)

Dr. Duffield ("Bible Rule of Temperance," p. 180), says:

"The modern Turks, whose religion forbids the use of fermented wine, make use of the inspissated juice of the grape, or 'must,' and carry it with them in their journeys. In India, Persia, and Palestine, all over the East, the unfermented juice of the grape and sap of the palm-tree, according to Charles Stuart, are common and delightful beverages. The Landers testify the same of Africa."

Dr. Lees says ("Historical Induction," appended to "The Bible Wine Question"):

"In Holland, at the present day, it is the custom of the Spanish wine merchants, immediately after the vintage, to present to each of their customers one, two, or more bottles of this same *stum*. It is there commonly called *nieuwe wyn*, 'new wine,' and sometimes *most*, i. e., must. It is of a pale amber color, and of a syrupy consistence. The Dutch consider it as a great treat; and it is customary to hear the host say to a female who may have declined a second or third glass, 'Don't be afraid; it will not hurt, it is *nieuwe wyn*.'"

V. We come, finally, to consider this assertion: All wines referred to in the Bible, and used by our Saviour and the early Christians, were intoxicating drinks, and all who deny this are guilty of violent wresting of the Scriptures. When Dr. Crosby says that "No unbiassed reader can for a moment doubt that wine, as referred to in the Bible *passim*, is an intoxicating drink, and that such wine was drunk by our Saviour and the early Christians," he reflects

severely on the honesty and ability of some of the best and most learned men who have written on the subject, and against their reasonings he puts forth simply his flippant assertion. Let us note a few of those whose honesty and ability he thus slurringly impugns.

Professor Moses Stuart, in his "Scripture View of the Wine Question," a work of great candor, learning, and hitherto unanswered argument, says:

"Wherever I find declarations in the Scriptures respecting any matters which appear to be at variance with each other, I commence the process of inquiry by asking whether these declarations respect the same object in the same circumstances? Wine and strong drink are a good, a blessing, a token of divine favor, and are to be ranked with corn and oil. The same substances are also an evil. Their use is prohibited, and woe is denounced to all who seek for them. Is there a contradiction here, a paradox incapable of any satisfactory solution? Not at all. In the light of what has already been said, we may confidently say,—not at all. We have seen that these two substances were employed by the Hebrews in two different states: the one was a fermented state, the other an unfermented one. The fermented liquor was pregnant with alcohol, and would occasion inebriation, in a greater or less degree, in all ordinary circumstances; and even where not enough of it was drunk to make this effect perceptible, it would tend to create a fictitious appetite for alcohol, or to injure the delicate tissues of the human body. The unfermented liquor was a delicious, nutritive, healthful beverage, well and properly ranked with corn and oil. It might be kept in that state, by due pains, for a long time, and even go on improving by age.

"Is there any serious difficulty now in acquitting the Scriptures of contradiction in respect to this subject? I do not find any. I claim no right to interfere with the judgment of others, but, for myself, I would say, that I can find no other solution of the seeming paradox before us. I cannot regard the application of the distinction in question, between the fermented and unfermented liquors of the Hebrews, to the solution of declarations, seemingly of an opposite tenor, as any forced or unnatural means of interpretation. It simply follows suit with many other cases, where the same principle is concerned. Wine is a blessing, a comfort, a desirable good. When and in

what state? Wine is a mocker, a curse, a thing to be shunned. When and in what state? Why, now, is not the answer plain and open before us, after we have taken a deliberate survey of such facts as have been presented? I can only say, that to me it seems plain, so plain that no wayfaring man need mistake it.

"My final conclusion is this: viz., that wherever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean, they can mean only such wine as contained no alcohol that could have a mischievous tendency; that wherever they denounce it, prohibit it, and connect it with drunkenness and reveling, they can only mean alcoholic or intoxicating wine.

"I need not go into any minuteness of specification or exemplification, for the understanding of my readers will at once make the necessary discrimination and application. If I take the position that God's word and works harmonize, I must take the position that the case before us is such as I have represented it to be. Facts show that the ancients not only preserved wine unfermented, but regarded it as of a higher flavor, and finer quality, than fermented wine. Facts show that it was and might be drunk at pleasure, without any inebriation whatever. On the other hand, facts show that any considerable quantity of fermented wine, did and would produce inebriation; and, also, that a tendency towards it, or a disturbance of the fine tissues of the physical system, was and would be produced by even a small quantity of it, full surely, if this was often drunk.

"What, then, is the difficulty in taking the position that good and innocent wine is meant in all cases where it is commended and allowed, or that alcoholic or intoxicating wine is meant in all cases of prohibition and denunciation? I cannot refuse to take this position, without virtually impeaching the Scriptures of contradiction or inconsistency. I cannot admit that God has given liberty to persons in health to drink alcoholic wine, without admitting that his word and his works are at variance. The law against such drinking, which he has enstamped on our nature, stands out prominently, read and assented to by all sober and thinking men. Is his word now at variance with this? Without reserve, I am prepared to answer in the negative."

Rev. Dr. Nott, President of Union College, says ("Lectures on Intoxicating Liquors"):

“What shall we say to this? Can the same thing in the same state be good and bad; a symbol of wrath, a symbol of mercy; a thing to be sought after, and a thing to be avoided? Certainly not. And is the Bible, then, inconsistent with itself? No, it is not, and this seeming inconsistency will vanish; and the Bible will be, not only, but will appear to be, in harmony with itself, in harmony with history, with science, and with the providence of God, if, on examination, it shall be found that the kinds or states of vinous beverage referred to, under the name of wine, were as unlike in their natures and effects, as were those mercies and judgments for which the same were respectively employed as symbols, or as were those terms of praise or dispraise, by which the same were respectively indicated. No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverage formerly in use, all of which kinds of beverage are expressed in our English version by the single term ‘wine,’ or by that term in connection with some other term expressive of quality.

“The term ‘wine,’ therefore, as used in our English Bible, is to be regarded as a generic term, comprehending different kinds of beverage, and of very different qualities; some of which kinds were good, some bad; some to be used frequently and freely; some seldom and sparingly; and some to be utterly and at all times avoided. By a mere comparison of the passages in which the term ‘wine’ occurs, this will be rendered probable. For it were difficult to believe that the wine by which Noah was dishonored, by which Lot was defiled; the wine which caused the prophets to err in judgment and priests to stumble and fall; the wine which occasions woe and sorrow, and wounds without cause; wine, of which he who is deceived thereby is not wise; wine, which Solomon styles a mocker, and which is alluded to by One who is greater than Solomon, as a symbol of wrath,—it were difficult to believe that this wine, the wine mingled by harlots, and sought by libertines, was the very wine, which wisdom mingles, to which wisdom invites; wine which priests offered in sacrifices, evangelists dispensed at communion tables, and which, making glad the heart of man, was a fit emblem of the mercies of God.

“There is a wine of some sort spoken of very frequently in the Bible with express disapprobation, or in connection with drunken feasts, or as an emblem of temporal and eternal judgment. And there is also a wine spoken of perhaps as frequently with express approbation, or in connection with religious fes-

tivals, or as an emblem of temporal and eternal blessings. That wines of such different qualities, and presented in such different aspects, and even in such frequent and frightful contrasts, were one and the same article, in one and the same state, would seem, even though history, both sacred and profane, had been silent, quite incredible. How much more so now that in place of silence, history, both sacred and profane, hath spoken, and spoken, not of their identity, but known and marked dissimilarity."

Professor George Bush held to the same views, after a careful reading and critical investigation of the Scriptures.

In the "Enquirer," for August, 1869, Mr. Delavan said :

"About thirty years since, I called at the American Bible Society, New York, to see the managers. I wished them to direct me to some learned Biblical scholar, from whom I might gain correct information as to 'Bible temperance.' I was directed to Professor Bush, as the organ of that society. I visited him in his library, the shelves of which appeared to be loaded with Bibles, in all languages. I stated, in brief, my views on the wine question, and he received them with a prompt condemnation; took up his English Bible, and read from it a single verse, saying, 'This verse upsets your theory.' I replied, 'Perhaps if you refer to the original, you will find it does not.' He at once did so, and started back in amazement.

" 'No permission to drink intoxicating wine here. I do not care about wine, and it is very seldom that I taste it, but I have felt, until now, at liberty to drink in moderation, from this verse.'

"I made a strong appeal to the professor to enter thoroughly into the examination. He said he would, and he did. On calling upon him, when I next visited New York, I was greeted thus :

" 'Mr. Delavan, you have the whole ground; and in time, the whole Christian world will be obliged to adopt your views.'

"I asked him if he would not prepare an essay on the subject, for publication. He said he would, and he did."

This essay was published in the New York "Observer."

The learned Tayler Lewis, LL.D., a scholar and critic of great eminence, is quoted by Dr. Samson, as saying, that "on the subject of Temperance there has been com-

mitted the same error of interpretation that for so long a time confused the slavery question ;” and the “Advance” gives the following from his pen :

“Whether among the Jews, and in our Saviour’s day, there was a wine that contained no alcohol, is hard to be determined, although in regard to the significance of the Hebrew *yayin*, and the Greek *oinos*, there can be but little doubt. *Ab effervescendo* says Gesenius, but it puts it *fortasse*, ‘perhaps,’ and in truth he has no authority for it whatever, in any of the Shemitic tongues. These words simply meant the liquid that came from pressing the grape. There is no evidence of any farther idea associated with it. It was not fermenting fluid, but grape juice. This, it was well known, grew stronger with age. It was first pleasant and nourishing, then exhilarating, and at last intoxicating. In the Bible the first use is commended ; the second mentioned without disapprobation or approval ; the third in all cases condemned.”

Elsewhere (“Moderation vs. Total Abstinence ; or, Dr. Crosby and his Reviewers,” p. 122), he says :

“Anti-temperance critics are fond of charging the zealous temperance advocates with perversions of Scripture and strained interpretations. This is, doubtless, true in some cases, but the fault is far more apt to be on the other side. The whole scope and spirit of a precept is often overlooked by the wine advocate, and some mere contrast or illustration (belonging not to the inspired heart of the passage, but to the necessarily imperfect human language in which it is conveyed, and to the imperfect human knowledge which is an inseparable accompaniment of such language) is elevated into all the dignity and authority of a precept, commanding us directly to drink wine, as though it were good *per se*—a duty, in fact, the neglect of which would be the slighting of the Divine beneficence. The much-talked of sin *per se* of the other side, however strained and harsh it may sometimes appear, is far more sound and rational. Thus, for example, Proverbs xxxi. 6, 7. [‘Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more,’] is taken by some as not only a perfect justification of wine-drinking as a common practice, but even as a command to do so in certain cases. When we look,

however, at the whole passage, and study its spirit, we find it to be one of the strongest abstinence texts in the whole Bible."

Adam Clarke, commenting on the words of the Butler, in relating his dream to Joseph, "I took the grapes and pressed them into Pharaoh's cup," Genesis xl. 11, says:

"From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently, the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the ancient Latins."

Bishop Lowth ("Commentary on Isaiah,") remarking on Isaiah v. 2, refers to the case of the Butler, and says:

"By which it would seem that the Egyptians drank only the fresh juice pressed from the grapes, which was called *oinos ampilinos*, i. e., wine of the vineyards."

Josephus renders Joseph's reply:

"Thou sayest that thou didst squeeze this wine from three clusters of grapes with thine hands, and that the king received it; know, therefore, that this vision is for thy good, and foretells a release from thy present distress, within the same number of days as the branches had whence thou gatheredest thy grapes in thy sleep."—"Antiquities," Book II. chap. v.)

Albert Barnes, D. D., says:

"The wine of Judea was the pure juice of the grape, without any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication."—Commentary on John ii. 10.

Rev. Dr. Jacobus, on the same passage, thus comments:

"This wine was not that fermented liquor which passes now under that name. All who know of the wines then used, will understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities such as we get here in liquors called wines. The boiling pre-

vents the fermentation. Those were esteemed the best wines which were least strong."

Rev. Dr. William Patton says :

"More than thirty-five years since, when reviewing the study of Hebrew with Professor Sexias, an eminent Hebrew teacher, I submitted to him the collation of texts which I had made, with the request that he would give me his deliberate opinion. He took the manuscript, and in a few days after returned it with the statement, 'Your discriminations are just; they denote that there were two kinds of wine, and the Hebrew Scriptures justify this view.' Thus fortified, I hesitated no longer, but, by sermons and addresses, make known my convictions."

The testimony of Dr. F. R. Lees, is :

"In the Hebrew and Greek Bible a dozen words, with their special meanings, are all hidden under the English terms 'wine' and 'strong drink'; and some of these words clearly and undeniably denote unfermented and unintoxicating wine. About sixty texts of the authorized version refer to wine (or what is supposed to be wine) with approbation, where the context shows or implies it to be a natural and unfermented product. Not more than fifty-two texts can be proved, by the context, to refer to intoxicating wine, and not one of these is connected with the Divine blessing. On the contrary, one-half of them describe it as evil, as a mocker, and a stupefier, or else prohibit it, either in general, or in special cases."

Dr. Kerr, speaking of Dr. Lees, bears this testimony to the soundness and thoroughness of his learning :

"My valued friend, one of the most illustrious Hebraists of this century, the late Professor Weir, told me, twenty years ago, after presiding at a lecture delivered by Dr. Lees to the University of which the learned professor was so distinguished an ornament, that he was convinced of the soundness of most of the doctor's views on the wines of the Bible; and these views have been, with a few unimportant exceptions, adopted by such scholars as Professors Douglass, Eadie, Fairbairn, Tayler Lewis and Moses Stuart, such well known writers as Smith, Valpy, French, Mearns, Ritchie, Burns, and the Dean of Capeton, and most continental authorities on lexicography.

"Few have differed from Dr. Lees more than I have, and with

some of his conclusions on the drinks of Scripture I cannot yet agree; but to his extensive research, the accuracy and ripeness of his scholarship, and the clearness and cogency of his reasoning, I cannot refrain from paying a willing, though humble tribute. To him, beyond all others, is due the credit of having first formulated and advocated nearly all the propositions with regard to the influence of alcoholic beverages on the human frame which have found general acceptance in chemical and medical circles; all of his positions on the scientific basis of abstinence being now adopted by the most learned in the land. And, as the longer I study God's word in the original the nearer do I find myself compelled to approximate to his interpretation, I am almost forced to conclude that his solution of the Bible wine problem may yet meet with as general acquiescence as has been accorded to his exposition of the chemistry, physiology, and pathology of alcohol."—("Unfermented Wine a Fact," pp. 38-9.)

In his later work ("Wines, Scriptural and Ecclesiastical," p. 89), he says:

"To Dr. Lees, beyond all others, is the Scripture Wine Question indebted for the wonderful advance it has made. His industry, scholarship, and acuteness of reasoning merit the warmest thanks of every lover of truth and of the Bible."

And he adds the following from Professor Douglas:

"No writer with whom we are acquainted has devoted so much time and research to the subject as Dr. F. R. Lees, and we believe that his principal positions have not yet been successfully assailed."

So much for modern writers, not one of whom can justly be styled a "Bible twister," and each one of whom is in learning the peer, and many of them the superiors of those who charge them with ignorance.

Let the foregoing, although much more might be added, suffice as setting forth the fact that both ancient and modern Christian scholars of the greatest eminence in learning, have advocated a theory the reverse of that set up by those who claim that wherever wine is spoken of in the Bible, a

fermented and intoxicating article is referred to. It effectually disposes of such an unwarranted assumption.

Another fact also overthrows this assertion, the fact that a large number of Hebrew words, each having a meaning peculiar to itself, and some in no possible sense synonymous of any other, are rendered by the one word "wine," in our English version. The same is true, too, of the three Greek words rendered "wine" in our English New Testament. A brief view of these will convince any one that it is folly to suppose that each means an intoxicating beverage; while a more critical study of them will demonstrate the impossibility of their being truly represented by any one word. Dr. Lees, in his "Text Book of Temperance," pp. 119-124), has given in brief, the most comprehensive view that we have seen in print. His more elaborate works, and especially his "Temperance Bible Commentary," contain an exhaustive treatment of the subject. We reproduce here, his summary as given in the "Text Book":

"(1.) YAYIN is the generic term for wine, including the pure 'blood of the grape,' preserved juice, and the juice after being fermented and drugged as well. It is applied in all these varied ways: 'They wash their garments in wine.' 'They gathered wine.' 'Wine is a mocker,' it 'biteth like a serpent.' 'Their wine is the poison of dragons.' Divine sanction is never associated with *yayin* where the context shows it to be intoxicating.

"The derivation of the word, like that of the equivalent Chaldeese term *Khamer*, probably points to the turbid, foaming appearance of fresh expressed juices: for certainly the Jews, in much later times, had no idea of the occult process of 'fermentation.' The Rabbis in fact had a theory that 'the juice of fruit does not ferment!' The Targums speak of 'the wine *Khamar* (= *Ya yin*), which the Messiah shall drink, reserved in its grapes from the beginning.' Thomas Aquinas, in the 13th century, decides, that 'grape-juice (*mustum*) is of the specific nature of wine (*vinum*), and may be used in the celebration of the Eucharist.'

"This word being general, necessitated in the later age of Jewish literature, the use of two or three specific terms to

indicate particular sorts of wine. As for example the following:

“(2.) KHAMER: fresh or foaming wine in its first sense. But since the wine when it ferments becomes red, the idea of redness got associated with the Chaldee use of the word; and perhaps ‘thickness’ also. It was a word used for the foam of the sea, and for the bitumen of pits

“(3.) AUSIS, from *asas*, ‘to tread,’ signifies the same as the classic *protopos*, ‘first trodden,’ or ‘running vine.’ ‘The mountains shall drop down *ausis*.’

“(4.) SOBHE is ‘boiled wines,’ the *sapa* of the Roman, the *sabe* of the French and Italians. It was the luxurious drink of the rich; of course not intoxicating.

“Other Hebrew words translated wine, do not really signify wine at all, for example:

“(5.) TIROSH is a collective term for ‘the fruit of the vine’ in its natural state, from the early *tirosh* in the cluster to the richer ‘blessing within it’ of the full ripe grapes ready for grateful consumption. Hence Micah’s phrase, ‘thou shalt tread vine fruit (*tirash*), but shall not drink *yayin*, for the fruit shall be withered,’ (vi. 15). It is associated as a thing of growth with corn and orchard fruit (*zithar*—not oil); dependent upon the dew and rain. In the Latin, French, German, Italian and Spanish versions, it is generally, but wrongly, translated *mustum*, *mosto*, etc. It is nowhere implied to be either intoxicating or liquid. ‘Whoredom, wine, and new wine’ does not make sense, but Idolatry, Inebriety, and Luxury does, represented by Whoredom, Wine, and Grapes, which ‘take away the heart.’ The words in Prov. iii. 10, and Joel ii. 24, translated ‘bursting’ and ‘overflowing,’ respectively signify no more than ‘abundance.’ (See ‘Bible Commentary.’)

“(6.) ÆSHISAH is the word translated ‘flagons of wine;’ but erroneously, as all scholars now conceive. It denotes a fruit-cake.

“(7.) SHEMARIM, from *shamar*, ‘to preserve,’ means ‘preserves,’ well refined, not ‘dregs.’ Wine is interpolated; it only occurs once in the supposed sense of wine. The older translators regarded it as ‘sweet and dainty things.’ It corresponds in formation with *shemanin* (from *shemen*), oil, ‘fat things.’

“(8.) MESECH, ‘mixture’ simply, which might be good or bad. The mingled wine of wisdom (boiled grape-juice mixed with water), or the wine of sensuality. ‘Who hath woe?

They that are mighty to mingle sweet drink,' (*shakar*,) *i.e.*, with inebriating drugs.

"(9.) SHAKAR, * erroneously translated strong drink, comes from an Oriental root for 'sweet-juice,' and is the undoubted original of the European words (Greek, Latin, Teutonic and Spanish) for sugar. It is used to this day in Arabia for palm-juice and palm-wine, whether fresh or fermented.

"In the common version of the Bible there is just one text, and only one, that gives apparent sanction to intoxicating wine, namely, Deut. xiv. 26, where strong drink is named as a permissible element in a sacred feast. The answer is conclusive, no word for 'strong' exists in the Hebrew text. The term there used is simply *Shakar*, the original of *saccar*, sugar. It denoted Palm Wine in various states, unfermented, sweet, and syrupy, as well as intoxicating and bitter. Hence, as Bishop Lowth observes, the antithesis of Isaiah,—'Thy *shechar* (sweet wine) shall become bitter,' *i.e.*, deteriorated, which it does when fermented.

"(10.) OINOS is the generic Greek word corresponding with the Hebrew *Yayin*; and is applicable to all sorts of wine. The context alone can determine the specific nature of the wine to which the word points.

"(11.) GLEUKOS only occurs once in the New Testament, and is not associated with any Divine approval. It is classically the name of rich grape-juice, or unfermented wine; perhaps, in some cases, for initially fermented wine, the preservation of which had been neglected.

"(12.) OXOS was 'sour wine,' sometimes mingled with drugs.

"Though the end of revelation is not to supersede experience and science, yet considering how drinking is connected at many points with morals and religion, by way of hindrance to the purposes of a progressive and Divine revelation, we may fairly expect that the subject would come under the observation of the inspired writers of the Bible. When we come to examine it, impartially, it will be found to have anticipated the ordinary wisdom of men, and the developments of modern science. The great physicians of Europe express the last verdict of science,

* "In Notes to Dr. Delitzsh's 'Commentary on Isaiah,' (Clarke, Edinburgh), we find a modified explanation:—

"The Arabic *sakkar*, no doubt equivalent to *sakchari*, 'honey of canes' (Arrian), an Indian word, signifying 'forming broken pieces,' *i.e.*, sugar in 'grains or small lumps.'"

when they affirm the old Temperance doctrine, that alcohol is simply a narcotic poison, and not food, in any true or ordinary sense. The property of such poison is to seduce, mock, deceive; to generate an ever-increasing appetite for itself, and to make the soul subject to the craving tyranny of the sensual nature. Now the express language of Scripture is but the echo of this conclusion: 'Wine is a mocker, be not deceived thereby.' The cry of the drunkard is: 'They have stricken me, but I felt it not. I will seek it yet again.' The voice of wisdom is: 'Look not on the wine when it is red; when it giveth its eye in the cup' (or the marks of fermentation), 'for at last it stingeth like a serpent.'

"Nay, more, in three plain texts, the Hebrew for 'poison' (*Khemah*)—the word six times so translated—is applied to this very species of drink which 'stingeth like a serpent.' The evil wine was like 'the poison of dragons.' (Deut. xxxii. 33): The princess made the king 'sick with poison of wine.' (Hos. vii. 5): and a woe is hurled against him who giveth such drink to his neighbor, who 'putteth thy poison to him.' (Hab. ii. 15): The consequence being that God's poisoned cup of wrath (*Khemah*) shall be turned to him. Is it not pure insanity to suppose that such an element is identical with the contents of any 'cup of blessing?'"

We have thus attended to, and, as we think, successfully combated and repulsed the attacks recently made, and some of them with great assurance, on the theory of un-intoxicating wines. Let us briefly sum up the results. By proofs that cannot be overthrown, we have shown:

1. That the ancients understood and successfully employed several methods of making and preserving un-intoxicating wines.
2. That unfermented grape-juice is called wine in the lexicons of ancient and modern languages, and by travellers in all ages.
3. That unfermented wine, as prepared to-day, is a beverage extensively used in several countries.
4. That it is declared by chemists to have been scientifically prepared by the ancients, on whose modes of preparation the moderns cannot improve.

5. That it was not only extensively used in ancient times but was greatly preferred to the wine which intoxicates; and is so preferred by those who use it in modern times.

6. That the term "wine" as employed in the Scriptures, is a generic term, under which the intoxicating and the un-intoxicating beverages are both classed.

7. That unfermented wine is always mentioned with favor in the Scriptures.

8. That intoxicating wines never are spoken of approvingly in the Bible.

9. That the inspired Apostles, and the Christian Fathers, condemn the use of intoxicating wines.

10. That the best and ripest Christian scholarship of to-day, discriminates between the intoxicating and the un-intoxicating wines mentioned in the Scriptures.

VI. In establishing these facts we have incidentally disposed of several of the popular objections, as supposed to be drawn from the Scriptures, against the doctrine of total abstinence, and need not, therefore, give them further attention. Of this character are the following :

1. That "wine" and "strong drink" are mentioned in the Scriptures, or associated therein, with temporal blessings, or used as symbols of spiritual blessings enjoyed, and appointed as drink-offerings and libations.

2. That neither Christ nor his Apostles forbade the use of wine.

3. That Paul enjoined the use of wine upon Timothy.

Other objections supposed also to have a Scriptural basis, deserve notice under this head, although some of them have been alluded to, and perhaps, in the estimation of some readers, sufficiently answered in preceding pages. Our aim is, however, to meet the objections of those whom it may be more difficult to convince.

(1.) Jesus alludes to himself as one who came "eating and drinking," and hence it is inferred by some that he

must have been a wine-drinker. Why not that he also must have been an eater of everything that was set before him? The one inference is certainly as good as the other. Look at the circumstances under which our Lord made this remark. Jesus was rebuking the unreasonableness of those by whom he was surrounded, who were so captious as to be determined not to be pleased either with John the Baptist or with himself. He said: "Whereunto shall I liken this generation? It is like unto children sitting in the markets and calling unto their fellows, and saying, we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say he hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners."

Was he a "gluttonous man?" If we say no, that was calumny, why do we believe the other charge from the same source, he was "a wine-bibber"? Is it meant that John did not eat and drink anything? Of course not, but that he sat at no tables, partook of no feasts. Can we say then that because Jesus did sit at tables and partake of feasts, he ate and drank anything to excess? No doubt he drank wine, for as Albert Barnes says on the passage: "As wine was a common article of beverage among the people, He drank it. It was the pure juice of the grape, and, for anything that can be proved, it was without fermentation." Why shall we assume that he drank that which was least esteemed, that which has in it, as Paul says, excess, *i. e.* riot, lawlessness, sensuality, such as is contained in the wines in use now, such as characterized the wines producing drunkenness in his day, and of the effects of which he said, as we have seen, that they disqualified a man for entrance into his kingdom? It is certainly an unwarranted assumption.

(2). He made, gave, and used wine at the Wedding Feast at Cana of Galilee. The fact that he made wine and gave it to others to drink, on this occasion, is not disputed; but on what ground can it be claimed that he made intoxicating wine? This is wholly assumed, not proven, and cannot possibly be proved. On the contrary, the just inference, as based on at least two considerations is, that it was unfermented wine, the pure juice of the grape, "the good wine," the wine most highly esteemed, as we have seen, by the people of that day. For, first, the customs of the Jews, which change less than those of any other people, did not allow the use of intoxicating wines on such occasions. Judge Joachimsen, of New York, an eminent Jew in that city, certifies in a letter to Rev. Dr. Samson—to be quoted in full further on—that at weddings among that people, unintoxicating wine is used.

We have already produced the testimony of Cyril. Dr. Kerr ("Wines, Scriptural and Ecclesiastical," p. 21,) furnishes others :

"Chrysostom: 'Showing that it is He who changes the water in the vines, and the rain absorbed through the root into wine, who did in an instant, at the marriage, that which takes a long time in the plant' (Hom. xxii. in Joh.)."

"Augustine: 'For He on that nuptial day made wine in the six pots which he ordered to be filled with water, who every year makes this in the vines But we do not wonder at this, because it is done every year.' ('In Evang. Joh.,' Tract viii.)"

He also cites the following modern writers :

"The Bishop of Norwich: 'What doth He in the ordinary way of nature, but turn the watery juice that arises up from the root into wine? He will only do this now suddenly, and at once, which He doth usually by sensible degrees.' (Josh. Hall, D.D., 'Contempl.,' p. 117. Lond. 1759.)"

"The Archbishop of Dublin: 'He each year prepares the wine in the grape, causing it to absorb, and swell with the moisture of earth and heaven. To transmute this into nobler

juice of its own, concentrating all these slower processes into the act of a single moment, and accomplishing in an instant what usually He takes many months to accomplish.' (Trench, 'Notes on Mirac.' p. 109. London, 1862.)"

This view is also put forth by Geikie, in his "Life and Words of Christ," (vol. I. chap. xxix.):

"The wine which the guests had drunk from the bridegroom's bounty, and possibly from the added gifts of friends, had been slowly matured from the vine by mysterious elaboration, from light, and heat, and moisture, and the salts of the earth, none of which had more apparent affinity to it than the water which Jesus transformed. The miracle in nature was not less real or wonderful than that of the marriage feast, and strikes us less, only by its being familiar."

(3). But, it is often said, the use of wine at the Lord's Supper has the sanction of Christ, and therefore it cannot be such a harmful beverage as total abstinence men suppose. The frequency with which this is urged, and the tenacity with which many churches cling to the use of alcoholic wine in this Christian rite, demand that this whole subject should receive serious attention, and be subjected to the most rigid scrutiny, in order that we may arrive at the truth in regard to it.

It is generally believed that what is called the Lord's Supper, was instituted by our Saviour at the conclusion of the Feast of the Passover, and that the materials used in it were a portion of the materials prepared for the due observance of that feast. It certainly must help us, therefore, in our attempts to ascertain what Jesus used, if we can be informed as to what was required to be furnished for the Passover. Who so competent to furnish us with this information as the Jews, for whom the feast was divinely instituted, and who continue to this day to celebrate it annually.

The command with reference to the celebration of the Passover, is given in the twelfth and thirteenth chapters of

the book of Exodus. "Seven days," is the command (xiii. 6-7), "thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters."

"Mr. Herschel, a converted Jew, says: 'The word *khomets* (ferment) has a wider signification than that which is generally attached to leaven, by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, to beer, and to all fermented liquors.'

"Here, then, we have a very strict command, applicable alike to liquids and solids, wine and bread. That the Jews so understood this command is quite evident from the general custom prevalent among them, both anterior and subsequent to, the days of our Lord; a custom which even to the present day, extensively prevails among them.

"Says Moses Stuart: 'Not only leavened bread, but other things which have undergone fermentation were excluded from the Passover meal. Perhaps this usage, which was carried so far by the Jews, arose mainly from a strict regard to the supposed real meaning of the command in Exodus, chap. xii., which is not expressed by declaring that the Hebrews shall not eat fermented bread, but by declaring that they should not eat anything fermented. Now the word [that has been translated] eating, is in cases without number, employed to include a partaking of all refreshments at a meal, drinks as well as food.'

"Again he remarks in the *Bibliotheca Sacra* (Vol. I.): 'I cannot doubt that *khmatz* (ferment) in its widest sense, was excluded from the Jewish Passover when the Lord's Supper was first instituted, for I am not able to find evidence to make me doubt that the custom among the Jews of excluding fermented wine as well as fermented bread, is older than the Christian era. . . . That this custom is very ancient, that it is even now almost universal, and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that cannot be fairly controverted.'

"This custom exclusively obtains among modern Jewish communities. Dr. Cunningham, the learned Hebraist, says: 'What is now chiefly used by the Jews at the Passover, for wine, is a drink made of an effusion of raisins in water, which

is either boiled at once, or simmered during several days. It is free from alcohol and acidity. It is quite sweet. I have tasted it at the paschal table. No Jew with whom I have conversed, of whatever class or nation, ever used any other kind. But a Mr. Jonas informed me, that he believed the proper kind of wine is that expressed from red grapes at the time.”—*Bacchus Dethroned*, pp. 198, 199.

Dr. Lees (Works, vol. ii. p. 170,) gives the following Jewish testimonies :

“The learned physician, Rabbi Manasseh Ben Israel, (in his ‘*Vindiciæ Judæorum*,’ printed in 1656,) in refuting the absurd calumny so generally entertained in the dark ages, ‘That the Jews are wont to celebrate the feast of Unleavened Bread, fermenting it with the blood of some Christians whom they have for that purpose killed,’ after referring to Lev. vii. 25, and Deut. xii. 16, ‘Ye shall consume no sort of blood,’ thus further refutes the charge : ‘Admit that it were lawful (which God forbid !), why should they consume the blood ? And supposing they should use the blood, why should they consume it on the Passover ? Here, at this feast, every confection ought to be so pure as not to admit of any ferment, or anything that may fermentate, which certainly blood doth.’

“Mr. A. C. Isaacs, says : ‘I spent among my own people six and twenty years of my life, and prior to becoming a convert from the Jewish to the Christian faith, I sustained among them the office of Hebrew Teacher. I can therefore speak confidently on the subject of your inquiries. All the Jews with whom I have ever been acquainted, use unintoxicating wine at the Passover, a wine made expressly for the occasion, and generally by themselves. If it ever should be fermented, it is certainly unknown to them, and against their express intention, but I never knew it to exhibit any of the symptoms. The simple process of making it is this :—Some raisins or dried grapes, are steeped in water for two or three days previous to the Passover, in a vessel placed near the fire. The juice is then strained and bottled off, as ‘the fruit of the vine.’ Sometimes, if circumstances arise to prevent the raisins being regularly steeped, they are boiled in the forenoon of the day on which the Passover is celebrated, and when the saccharine matter is thought to be sufficiently dissolved, the decoction is bottled off and cooled.

“Such was our Passover wine, so called, and not merely syrup or raisin-water. These are the modes in which the wine was prepared by my own mother during the whole period I was under the parental roof, and when, subsequent to my father's death, it fell to my lot, as the eldest son, to preside at the celebration of the Passover, I administered the same kind.’”

In “The Enquirer,” December, 1841, published by E. C. Delavan, are two letters from eminent American Jews. Rev. Isaac Leeser, an eminent Jewish Rabbi, of Philadelphia, says (p. 29) :

“In places where the vine is cultivated, and where the juice is expressed under Jewish superintendence, we use the wine in its natural state; and be it understood by the living, that strictly speaking, all Gentile wines are interdicted, though Jews of modern times, particularly the rich in Europe, and nearly all in America, have often broken through this rule, as far as ordinary drinking is concerned; but for religious purposes, we uniformly exclude Gentile wines from the ceremonies; hence in countries where the wine is not cultivated, we resort to artificial wines, such as raisin wine, etc., or even cider, lemonade, mead made of honey; but seldom on such occasions do we employ spirituously fermented liquors; and never, as far as my knowledge goes, on the Passover nights, when uniformly the unintoxicating preparations are used, if Jewish wine is not readily accessible. This is not, however, on temperance principles, but because all fermented liquors, of which grain is the basis, are leaven, and therefore strictly prohibited on the Passover.”

On p. 32, is the following, from Judge M. M. Noah :

“I have your favor, requesting to know how the wine is prepared for the Passover. If you wish to make a small quantity for the communion table, (for the wine will soon grow sour, having no alcohol, *i. e.* body,) take a gallon demijohn, or stone jug, pick three or four pounds of bloom raisins; break off the stems; put the raisins into the demijohn, and fill it with water. Tie a rag over the mouth, and place the demijohn near the fire, or on one side of the fire-place, to keep it warm. In about a week it will be fit for use, making a pure, pleasant and sweet wine, free from alcohol. It may last from Sunday to Sunday without getting sour or tart; but it is easy to make a small

quantity for each time it is to be used. This is the wine we use on the nights of the Passover, because it is free from fermentation, as we are strictly prohibited, not only from eating leavened bread, but from drinking fermented liquors."

Later testimony, to the same effect, is given by Judge Joachimsen, whose letter to Rev. Dr. Samson, we alluded to in speaking of the wine used at the Marriage Feast at Cana, and which we now quote in full :

"In answer to your favor of yesterday's date, I repeat that the great majority of conforming Jews in this city use wine made from raisins at the Passover Feast. Of course the raisins are fresh. Such raisin-wine is used in all conforming synagogues for the sanctification of *Shabbat* and holy days ; *i. e.* for *Kiddish*, and also for services at circumcisions and weddings. Some, but not many, people use imported wine, Italian, Hungarian, or German, which is certified as '*Perach,*' or '*Kosher wine.*'"

During the present year, (1888) the editor of the "Methodist Times," who witnessed the celebration of the Jewish Passover in the city of New York, at the close of the services, said to the rabbi, "May I ask with what kind of wine you have celebrated the Passover this evening? The answer, promptly given, was :

"With a non-intoxicating wine. Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is proscribed in so many well-known places in the Old Testament. The wine which is used by the Jews during the week of Passover is supplied to the community by those licensed by the chief rabbi's board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing yonder on the sideboard, from which the wine used to-night was taken, was thus sealed. I may also mention that poor Jews who cannot afford to buy this wine, make an unfermented wine of their own, which is nothing else but an infusion of Valencia or Muscatel raisins. I have read the passage in Matthew in which the

Paschal supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians who profess to be followers of Jesus of Nazareth, can take what He could not possibly have taken as a Jew—intoxicating wine—at so sacred a service as the sacrament of the Lord's Supper."

To this testimony of the Jews, we add that of the "Encyclopædia Britannica," 8th ed., art. "Passover":

"It is beyond dispute among scholars of the first rank that at the Passover, the wine used was non-intoxicating, and that our Lord instituted the Holy Supper with such wine."

Of this expression, "The fruit of the vine," Dr. Lees says (Works vol. ii. p. cxxi.):

"It occurs only in the account of the Last Supper of Jesus with his disciples, in the words he addressed to them on presenting the cup (see Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18); but as he used either the Syrian language or the Chaldee, the present phrase must be regarded merely as a translation of the actual one. It has generally been translated as a periphrastic expression for *oinos*, 'wine,' but no sufficient reason has been alleged for its use in preference to the plain term. As it was the common practice to bring the bunches of grapes to the table, and then and there to squeeze them into a drinking-vessel, may not Christ have so used them on that occasion? And might he not thus have spoken of the contents of the cup with reference to the grapes he had only the moment before been pressing? Some supposition of this kind appears necessary to reconcile the expression with the thing it was intended to denote. . . . The writer has not yet met with the exact phrase in any Greek author. The one approaching nearest to it occurs in an ode to Bacchus, generally attributed to Anacreon, viz.: 'wine, the offspring of the vine,' an expression that probably originated with the practice thus alluded to, for amid the ruins of Pompeii (destroyed by an eruption of Mount Vesuvius, about the year 79) there has been found near the Street of Dried Fruits, a painting of Bacchus pressing the juice out of a bunch of grapes held between his hands, into a vase placed upon a pillar."

This supposition that Jesus may have directly expressed the juice of the grape, has confirmation in the fact brought to light in the paintings in the catacombs at Rome. A writer in "*The Family Treasury*," Part xiv. p. 178, says :

"The two great sacraments of Baptism and the Lord's Supper are constantly represented and alluded to in the paintings of the catacombs, but no others. Thus the administration of the Lord's Supper is depicted by a sketch of seven, or in one instance twelve Apostles, sitting on one side a table, on which is placed a dish containing loaves of bread, and grapes, sometimes a fish."

To this view it has been objected that grapes could not have been obtained at the season of the year in which the Passover occurred ; but Josephus relates that grapes were preserved several months by the Jews, as fresh as when first taken from the vines. Niebuhr, in his "*Travels in Arabia*," (vol. I. p. 406,) said of Sana, in Yemen :

"Here are more than twenty different species of grapes, which, as they all ripen at the same time, continue to afford a delicious refreshment for several months. The Arabs, likewise, preserve grapes by hanging them up in their cellars, and eat them almost through the whole year."

So Murphy ("*Hist. Mahomet. Emp.*," p. 298) says :

"The Granadians preserve grapes from one season to another with their stores of dried fruits ; and they possess the art of preserving grapes sound and juicy, from one season to another."

And Robinson ("*Biblical Researches*," vol. iii. p. 453), says :

"Grapes at Damascus ripen early in July, and are said to be found in the market during eight months.

"When Mr. Delavan was in Florence, a 'wine manufacturer informed me,' he says, 'that he then had in his lofts (January) for the use of his table till the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine ; that grapes could always be had at any time of the year, to make the desirable quantity ; and that there was nothing in the way of obtaining the fruit of the vine free from fermentation in wine countries, at any period. A large basket of grapes was

sent to my lodgings, which were as delicious, and looked as fresh, as if recently taken from the vines, though they had been picked for months.”—“*Enquirer*,” Dec. 1841.

These statements establish the following facts :

1. The Passover, which preceded the Lord’s Supper as instituted by the Saviour, was to be observed without the presence of any fermented material, solid or liquid.

2. “*Conforming Jews*,” from that time on to the present, have used no fermented wine at this feast.

3. What they have used is called, and properly, the “*fruit of the vine*.”

4. In grape-producing countries, fresh grapes could always be obtained.

5. The Christians who dwelt in the Roman Catacombs have described the presence of grapes, not wine, in their paintings of the observance of the Lord’s Supper.

What further can be said from a historical stand-point to show the use of unfermented wine in the Lord’s Supper? Dr. Kerr answers this question, by showing that in the very infancy of the Church, and so on through several centuries, the “*fruit of the vine*,” in some one of the two forms mentioned above, has been employed in that sacred rite. Some of his proofs, as translated from the original sources, are here given :

“The Apocryphal Acts of the Apostles (2nd cent.) incidentally testify to this practice. In the ‘*Acts and Martyrdom of Matthew*,’ these words are narrated as having been addressed to Bishop Plato: ‘And approach with an offering of holy bread, and having pressed out three clusters from the vine into a cup, communicate with me.’—(Tischendorf. ‘*Acta. Apostol. Apocr.*,’ p. 184.)

“Gratian (Pars iii., ‘*De Consec.*’ Distinc. ii.) ascribes a Decree to Pope Julius I., A. D. 337, in which these words occur: ‘If necessary, let the cluster be pressed in the cup, and mingled with water.’ (Given also in Labbe, ‘*Sacr. Concil.*,’ ii. 1267, Flo. 1757.) This decree is deemed as of authority by Durandus (13th cent.), who says: ‘In case of necessity, the grape cluster is to be pressed, and then Communion can be celebrated; but with

the unpressed cluster, Communion cannot be had.'—(Rat. Div. Off.' lib. iv. cap. xli. n. 10, Luga. 1565.)

"At the Fourth Council of Braga (on the Cavado River in Portugal) held A. D. 675, reference was made to some who used no other wine but what they pressed out of the cluster at the Lord's Table, and to others who communicated with the unpressed cluster. The Council condemned the use of uncrushed grapes with water, thus allowing, by implication, the use of expressed grape juice and water.—(Dupin, 'Eccl. Hist.,' p. 20, 3d edit. Dub. 1724 : Labbe, vol. ii. cap. ii. col. 155, 156 ; Bing. 'Ant. of the Christ. Ch.,' v. 410.)

"In Egypt, when without fermented wine from the vigilance of the Emir Abdel Messias, who had prohibited the buying and selling of fermented wine in that country, the Christians in the ninth century steeped raisins in water and expressed the juice (Renaudot, 'Hist. Pat. Alex.,' vol. i. p. 193. Lit. Orient. Coll., Paris, 1716). 'They use this wine,' says the historian (see also Neale, 'Hist. of the East,' Ch. ii. 156. Lond. 1847). Dionysius Barsilibi testifies to the use of the juice of dried or fresh grapes when the other wine could not be had. He adds: 'In necessity, let the juice of grapes be taken, or the liquor expressed from dried grapes: . . . with this the sacrament can be celebrated.'—(Renandot, Lit. Orient. Collect. i. 193. Paris, 1716.)

"In the 12th century, Johannes Belethus approvingly records the practice of communion in juice expressed from ripe grapes, on the Day of Transfiguration, in the absence of new wine: 'Let us note that some on this same day set forth the blood of Christ from new wine, if it can be found, or from ripe grapes expressed into the cup.'—('Rat. Div. Off.,' cap. cxl. 5.)

"Durandus speaks of the sacramental use of such unfermented wine on the 6th of August in similar circumstances, as a well-known custom of the time: 'Well known in certain places.'—('Rat. Div. Off.,' lib vii., cap. xxii. Lugd. 1565.)

"Duarté Barborosa, in the beginning of the sixteenth century, says, that because there is no [fermented] wine in India, the Christians of St. Thomas, whose work at Malabar was so celebrated, steep raisins for a night in water. The next day they squeeze the fruit, and with the juice celebrate the Sacrament.—(Stanley in Hakluyt, 'Des. of E. Afr. and Malab.,' p. 163. Lond. 1866.)

"Bishop Osorius testifies concerning these followers of Christ: 'They use wine made from dried grapes,'—('De Reb.,' p. 143. Olysipp. 1571.)

"In the seventeenth century Thevenot writes that the Sabæans or Christians of St. John, used wine from dried grapes steeped in water, which they pressed and moistened the flour with.—('Travels,' pars. ii. p. 164. Lond. 1687.)

"The Bishop of Jerusalem (Gobat), in his 'Journal of a Sojourn in Abyssinia, in 1834,' speaking of the communion wine, says, 'The wine is the juice of dried grapes with water' (p. 345, Lond. 1834); and again, 'Wine which is raisin juice and water' (*ibid.* p. 223). This practice of the Abyssinian Church is conceded by Archbishop Tatham, and seems to have ever been the common custom in that body of Christians.—(Renan-dot, 'Alvarez. Ethiop.,' i. 193.)

"Ainsworth, narrating his travels among the Nestorians in 1840, records that 'raisin water supplied the place of wine,' the bishop administering the sacrament.—('Visit to Chaldeans,' Jour. R. G. S., xi. p. 37, 1841. 'Trav.,' ii. 210. Lond. 1842.)

"Tischendorf, in his narration of a visit to the monasteries of the Lybian Desert, in 1846, writes, 'Instead of wine, they used a thick juice of the grape, which I at first mistook for oil.'—('Trav. in the East,' p. 50, ed. by Shuckard. Lond. 1847.)

"'The Clerical Journal' of 28th Feb. 1860, states that the Christians of the Syrian Church used 'the juice of the expressed grapes diluted with water.'" *

Rev. Wm. M. Thayer, in his "Communion Wine," (p. 79,) says :

"Speaking of the emblems used at the Lord Supper, St. Basil (A. D. 328), writing to Cesarius, said, 'The hermits brought the consecrated bread into the deserts with them for a year's supply, but could not preserve the wine so long.' This is positive evidence that the wine was unfermented, since fermented wine will keep any length of time."

Dr. Lees (Works, ii. p. 171, note), in describing a kind of wine often used by the Jews at the Passover, says :

"The wine was often made of that species of grape of which the juice is red; the boiling would extract the coloring matter of the husk of the common grape. In mingling, the usual proportion was three parts water to one of wine. As the wine was thick with boiling, this would be almost necessary to dilute it. The water was kept hot in a kind of kettle (Mishna Tr. Pes. cap. vii. § 13). A remnant of this custom prevailed in the Greek

* "Wines. Scriptural and Ecclesiastical," pp. 106-111.

Church, which, according to Prof. Bresewood, 'in celebrating the Eucharist, required warm water to mingle with the wine.'—('Diversity of Languages.' Lond. 1622, p. 136.)

Dr. Samson testifies (p. 232), that,

"In all the long controversy between the Roman and Greek Churches, which ended in their separation, the Greek writers contended for the use of unfermented or greatly diluted wines at the Sacrament. Hence, Photius commended the Severians; of whom he says: 'They were averse to wine, as the cause of drunkenness.' Yet more, the Greek Church were specially scrupulous in avoiding the use of intoxicating wine at the eucharist, for two reasons; first, they insisted that the cup should be given to the laity, and opposed the Roman Church for withholding it; and second, they maintained that the cup should always be administered to infants. Hence, to this day, in every branch of the Oriental Church, including the Greek and the Russian Churches, the wine used at the Supper is diluted largely with water."

He adds: "The testimonies of travellers in the African branches of the Oriental Church are uniform as to this fact. In Abyssinia, Egypt and Ethiopia, where Christianity was planted in the Apostles' time, where the first Christian schools grew up, and where to this day its principles have withstood all the corruptions, both of heathen idolatry and of Mohammedan intolerance, the literal 'fruit of the vine' is used in the Lord's Supper. In regions where the grape is not found, dried grapes, that is, raisins, brought from afar, are chopped, soaked in water and pressed; and the sweet grape juice thus obtained, is used in the sacred rite. It is an echo, heard yet from Central Africa, of the voice of the primitive days, when the first Ethiopian convert returned riding in his chariot from Jerusalem; whose unmistakable testimony as to the wine which Christ consecrated has thus been perpetuated."

We conclude, therefore, that while it is true that Jesus did not use intoxicating wine in instituting his Memorial rite, it is also true that from that time on to the present, many of his disciples have followed his example in their choice and use of that which he sanctioned, and over which 'he gave thanks.' We believe that there is no sanction in the Scriptures, nor in reason, and none in analogy, nor in the impressive significance of symbolry, to justify us in

using alcoholic wines in administering or in participation of the Lord's Supper. There is no proof that intoxicating wine was ever offered to him, save on one occasion only,—as he hung upon the cross, when a soldier, prompted no doubt by humane feelings, to stupefy and benumb the sensibilities of the sufferer, as was commended by Solomon, when he said: "Give strong drink unto him that is ready to perish . . . Let him drink, and remember his misery no more," "offered him wine mingled with myrrh; but he received it not." And it certainly is not consistent in us to employ, in our effort at obedience to his command to remember him, an agent which to a healthy person, is a demoralizing and debasing foe.

If, too, we take the wine as the symbol of his blood, poured out for us for our profit and redemption, there is nothing in the alcoholic mixture that can possibly symbolize that blood. Fermentation has destroyed all those properties which assimilate with the blood, and conduce to its health, which were so largely in the composition of the unfermented wine. Look at the chemical analysis of the two:

TIROSH,—WINE "IN THE CLUSTER."—Isaiah lxy. 8.

Gluten—plentiful, and forms blood.
 Sugar—large amount.
 Gum.
 Aromas.
 Malic Acid and Citric Acids—small quantities.
 Phosphorus and Sulphur.
 Bitrate of Potash.
 Tartrate of Lime.
 Water.

YAIN,—THE "MOCKER." Prov. xx. 1.

Alcohol—powerful narcotic.
Enanthic Acid
Enanthic Ether.
Essential or Volatile Oils.
Acetic Acid.
Sulphate of Potash.
 Aroma.
 Chlorides of Potassium and Sodium.
 Tannin and coloring matter.
 Undecomposed sugar, gum, and extractive matter, in small quantities.

The italicized compounds in *Yain*, the fermented wine, are new products, never found in *Tirosh*, the "fruit of the

vine," the unfermented product of nature. Dr. John Ellis, of New York, an active physician, and a zealous New Churchman, in a pamphlet addressed to his fellow-believers, the disciples of Swedenborg, has the following pertinent remarks, based on the facts disclosed in this analysis :

"Surely," he says, "we have only to look over the two tables of contents just given, to be able to see how truly fermented wine, when it pretends to be either the fruit of, or from the fruit of the vine, is a hypocritical 'mocker.' Its fruit part or gluten—corresponding to good—gone ; its sugar—corresponding to spiritual delights—nearly gone, and perverted into alcohol and vinegar, and its vegetable combinations of acids and alkalis, combined expressly for the use of man by the Lord, in the fruit of the vine, with phosphorus and lime for the brain and bones, either destroyed, changed or precipitated—what have we left ? A fluid which will cause drunkenness, which is never caused by either the fruit of the vine, or the pure juice of the grape. Need more be said ?

"Yes, more may be desirable, for all experience demonstrates that when duty requires us to give up the traditions of the past as false, and to stop the gratifications of our perverted appetites, we need 'line upon line and precept upon precept,' or there is danger of our excusing and justifying our false views and evils, and continuing in them, instead of putting them away as sins against God. The truth must be made so plain 'that the wayfaring man, though a fool, need not err therein.'

"Wine has a similar signification to blood. Blood is composed, not simply of water, which is from the mineral kingdom, and corresponds to truths upon the natural plane of life, and is the medium through which nourishment is conveyed to every part of the material body, but it also contains in a state of solution, all the substances required to warm and build up the material body, which correspond to good, all harmoniously blended in one fluid, a living current which is to the body of man what Divine Truth, always united with Divine Good, is to his soul. It is perfectly clear that wine has a similar signification, because it has a similar composition. It has the water from the mineral kingdom ; the sugar, which is so delightful to the innocent child, and which is appropriated to warm the material body ; the gluten or bread-part, which gives substance to the various tissues ; the phosphorus for the brain, the lime for the

bones, the potash for the tendons and ligaments; and there is perhaps no part of the body which does not receive some nourishment from pure unfermented wine. With all these nourishing substances which are contained in the pure juice of the grape, and which correspond to good, either entirely or partially destroyed, precipitated, or converted into poisonous compounds, even with the delightful sugar perverted by leaven into alcohol, which is so repugnant to the taste of the innocent child, what relation has fermented wine to blood? Its correspondence may have been appropriate to a state of the Church when faith was separated from charity; but how any intelligent New Churchman can sanction the use of fermented wine, is an increasing wonder to the writer." *

Dr. B. W. Richardson, of London, after listening to a paper on "Wine, Scriptural and Ecclesiastical," by Dr. Kerr (the same from which, in its printed form, we have so frequently quoted in these pages), made the following address, which is valuable alike in what it says of the symbolism of wine, and also that the wines of commerce are not even pure fermented wines, being heavily adulterated, and some of them wholly without a drop of the product of the grape in them :

"The subject which Dr. Kerr has brought before us to-day is very new to me. I heard it discussed last night at a large meeting over which I presided at Holloway, when Dr. Lees delivered a lecture on a subject somewhat similar to this. I speak, therefore, on the matter with the greatest possible diffidence, because my research and tone of mind turn altogether towards the scientific side of this question. I think I might say in reference to Dr. Kerr's remarks about the constitution of these wines, that if there is anything in what you may call similitude and in pure symbolism, as represented in the use of wine on the solemn occasion to which he refers, all the question of similitude turns towards a wine that is expressed simply from the grape. I think there is a passage in the service which says: 'This is My blood.' Now, if you take that at all as meaning anything symbolic, then

* "Pure Wine, Fermented Wine, and other Alcoholic Drinks, in the Light of the New Dispensation." New York, 1880, pp. 30-32.

you have a common-sense view in the similitude which does really exist between the expressed juice of the wine and His blood. That is strictly true. If you look at this table on the wall, showing the compositions of the two kinds of wine, the one fermented, and the other unfermented, you will see that the constituent parts actually of blood and of the expressed wine are strikingly analogous. One of the most important emblems of the blood, that which keeps it together, that which Plato speaks of as 'the plastic part of the blood,' is the fibrine, and that is represented in the gluten of the unfermented wine. If we come to the nourishing part of the blood, that which we call the mother of the tissues, we find it in the unfermented grape, in the albumen, and that is also present in the blood; and if we come to all the salts, there they are in the blood, and the proportion is nearly the same in the unfermented wine as in the blood; and if we come to the parts of the wine which go to support the respiration of the body, we find them in the sugar. Really and truly on a question of symbolism, if there be anything at all in that, the argument is all in favor of the use of unfermented wine. But, again, I would put it in this way in support of Dr. Kerr. Presuming that you want the real thing that was fermented for your purposes, I should say scientifically that you could not go to that thing in its purest form. If you really do want to put a fermented substance forward, then you should put it forward in all its purity. The logical argument would be not to take an irregular substance which is called wine, and which may contain half a dozen things that are altogether apart from the real thing, but the point would be to take an actually pure, simple, fermented substance altogether free from everything except the fermented substance, the completed process and water. Yet, I suppose, if anything of that kind were put forward in the church, it would be rebelled at universally. No one would think of doing it. Yet that is what should be done logically, if this is to be the thing. You either want a fermented or unfermented agent. If it be decided that a fermented agent is wanted, take it in all its purity; if an unfermented agent, take that which is the natural, simple expression of the juice of the grape—the rich wine.

"There is another view I might take about it. I believe bread is used in the same way. There are certain varieties of bread, but suppose by any kind of tradition or superstition or popular use, a bread was used that produced mischief to certain people. There is a form of rye bread, which when taken, pro-

duces in some persons, a singular condition of disease of a cerebro-spinal nature, that ends in mortification of the extremities of the body. Presuming it became a fashion in the churches to use bread of that kind, and it was found that it produced a certain amount of disease in the community who partook of it—and certainly it would never produce anything like the amount of disease that might be produced by wine—yet if that were suggested, all that kind of bread would be put away entirely. The general term bread, would be used to give the best and simplest and purest bread, and that would be taken and used which was perfectly harmless. I think that same argument might apply very well to wine—to take that wine which is perfectly harmless, and that would be unfermented wine.”

In addition to the foregoing, there is one other consideration that ought to weigh on the minds of all Christian people, and that is, that it is not safe, especially for reformed men, to run the risk of awakening old appetites and longings by participating in fermented wine at the Lord's Supper. It is common for many good people to regard this caution as unfounded, if not irrational; and for some to even say that it is expressing a doubt of the power of God's grace in the heart of a converted man, to hint at the possibility of danger of this kind to one who has been truly regenerated; but, leaving this latter objection to be considered farther on, we now propose to show, by the testimony of those best competent to speak on this matter, that we are not speaking of an imaginary, but of a real danger.

James Parton, in his paper on “Inebriate Asylums and a Visit to one,” says:

“From conversation with the inmates of the Inebriate Asylum, I am confident that Mr. Greeley's assertion with regard to the wine given at the Communion is correct. That sip might be enough to awaken the desire. The mere odor of the wine filling the church might be too much for some men.

“There appears to be a physical cause for this extreme susceptibility. Dr. Day has once had the opportunity to examine the brain of a man who, after having been a drunkard, reformed, and lived for some years a teetotaller. He found, to his surprise, that the globules of the brain had not shrunk to their

natural size. They did not exhibit the inflammation of the drunkard's brain, but they were still enlarged, and seemed ready on the instant to absorb the fumes of alcohol, and resume their former condition. He thought he saw in this morbid state of the brain, the physical part of the reason why a man who has once been a drunkard can never again, as long as he lives, safely take one drop of any alcoholic liquor. He thought he saw why a glass of wine puts the man back instantly to where he was when he drank all the time. He saw the citadel free from the enemy, swept and clean, but undefended, incapable of defence, and its doors opened wide to the enemy's return ; so that there was no safety, except in keeping the foe at a distance, away beyond the outermost wall."—"Smoking and Drinking," p. 109.)

Dr. Kerr, speaking from his own professional experience, and the testimonies of others, furnishes the following serious warning :

"Some of the rescued from the bondage of strong drink, have little or no craving after the first few days. With more, the craving either gradually subsides, or is overcome by moral and religious influences. But with many the craving is ever latent, and the old unhallowed fire ready to be rekindled by the smallest sip of the weakest form of an intoxicating liquor. The sore of intemperance but too often leaves a scar which needs but a slight application of the old stimulant to break out afresh in all its pristine virulence. Not a few victims saved through abstinence from this vice, and crime, and sin, have, after manfully resisting the temptations of the world for years, been tempted again to ruin by partaking of alcoholic wine at the Holy Communion, in which they had with difficulty been persuaded to join, by an unenlightened, though zealous Christian minister. Of the victims who have met so sad a fate, we may indeed say, in the words of the poet, that they were—

'Hearts that the world in vain had tried,
And sorrow but more closely tied ;
That stood the storm when waves were rough,
Then in a sunny hour fell off,
Like ships that have gone down at sea,
When heaven was all tranquillity.'

"A Christian worker, A., not believing in the danger of alcoholic wine at the sacrament to those who have ever fallen under the power of drink, often remonstrated with a fellow Christian

worker, B., on the latter's persistent absence from the Communion. A. knew the reason, which was that B. had once been a slave to drinking, and though rescued from its thralldom and power, dreaded exposure to the old temptation, by partaking of ever so small a quantity of intoxicating liquor. B. had been appointed by those who knew him well, and had perfect confidence in his sobriety and conversion, to the responsible position of Scripture reader to St. —'s Church. B. was closely allied with A. in all Church fellowship, except the Communion. A. repeatedly urged B. 'to trust to the grace of God,' reproaching the latter with want of faith in God's power to uphold him.

"A. further strongly urged the inconsistency of B.'s absenting himself from an ordinance, at which, in his public position, he ought rather to advocate attendance. At length A. invited B. to spend a Sunday at the former's house, suggesting that if they together received the sacrament and returned home there could be no danger. So the matter was settled. Immediately after Communion, A., being called, crossed the Church was engaged only for a minute, and returned to the pew to find his friend B. gone! A. searched up and down for a long time with dreadful misgiving, and, late at night, found B. mad with drink in a gin-shop near the church. Will it surprise you to hear A's. solemn declaration, 'Never again will I ask any one to take fermented wine, even at the Communion!' This is but a type of many of such cases. Owing to the fear of the facts becoming known, it is difficult to obtain permission from the friends, to mention names; but in this case, I am at liberty to disclose my authority to the Archbishop of Canterbury, as a guarantee of the facts.

"As we ponder over such harrowing tragedies, can we wonder that a distinguished member of the non-abstaining section of the Church Temperance Society, a magistrate and a medical practitioner of note—Dr. Alfred Carpenter, President of the Council of the British Medical Association—recently declared, at a medical discussion on Dipsomania, that for habitual drunkards, alcohol was 'the very devil,' and ought to be religiously shunned by all such. ('Med. Temp. Jour.,' No. xlviii., July, 1881.) Though this is language I would not myself care to use, I am bound to confess that there is more truth than poetry in the description. Alcohol is a veritable physical demon which, once introduced into the blood of many a reformed inebriate, even after the lapse of a long term of strict sobriety, may rage through

his veins like a consuming fire, and hurry him into the lowest depths of his long abandoned, and sincerely repented of sin.

“Not for a moment would I seek to blame the clergy for the sacramental use of a narcotic poison, fraught with peril to the bodily and Christian life of the reformed drunkard. We all have been culpable, and most of all, we of the medical profession, who, as men of learning and science, ought to have taught long ago that which we as a profession, are only beginning to teach now, the poisonous nature and influence of alcohol. It is difficult for any one, inexperienced in the treatment of dipsomania, to realize the truth. But so real is the danger that, Churchman as I am, even when a drinker myself, I never allowed any reformed drunkard to go near a Communion table where an intoxicating liquid was presented. In this practice I am supported by Dr. Richardson, Dr. Fergus, Surgeon-General Francis, and other experts in the higher ranks of the medical profession. I would as soon have thought of putting a loaded pistol in the hands of a maniac in a lucid interval, bidding him take care not to shoot himself.

“Well might the pious and venerable Archdeacon Jeffreys testify: ‘Many years’ experience of the cases of reformed drunkards has convinced me that the danger is real; and I feel a miserable misgiving of heart every time I administer the sacrament to one of those unhappy beings in an intoxicating drink.’

“Says Dr. Richardson: ‘As to the practical point whether there is danger in this matter of using wine at the Sacrament. Yes! I say there is! I say the danger is very great indeed in regard to a considerable number of people. The clergy have made to them certain statements by those who consult them, and we have too. The physicians’ room is, in fact, a confessional. Very often statements are made to us physicians which are made to none other. In respect of this very question, hardly a month passes but some one speaks to me on this very point which Dr. Kerr has brought forward. I could at this moment, if it were right to do so, name at least ten persons who wished to accept the Communion, and who do not go to it from the fear lest they should fall back into those ways from which they have been rescued by the influence of friends or physicians or from other causes. Well, this is a very important point indeed to bear in mind. I don’t know whether I have ever known a person myself go back from that cause. I invariably tell them not to run the risk, and therefore I have not had the opportuni-

ty of seeing, and never will have. If a person comes and asks me for his body's health to tell him what is right, and I see a risk even in his accepting that part of the service of the church, I tell him not to take that risk, and I always shall. It remains therefore, for the very careful consideration of all who are interested in this question, whether they cannot meet those who are working, as we are, by the general introduction of this particular form of unfermented and harmless wine into the service? "Address at Lecture to Church Homiletical Society, Nov. 1, 1881."

"Dr. Andrew Fergus, Member General Medical Council, ex-President Faculty of Physicians and Surgeons, says: 'In the case of a Dipsomaniac who followed my prescription of total and complete abstinence for life, I was asked by the patient's wife if it would be safe to allow him to communicate. I said, 'No,' and advised her to leave town for a few days, so as to be from home at the time. So far as I can remember, this is the only case in which I have ordered a person to abstain from the communion for fear of the small quantity of wine raising the craving. I have had many other cases, in which, if I had been asked the question, my advice would have been to stay away.'—(Letter to Author, 13th Oct., 1881.)

"Said Surgeon-General C. R. Francis, M.B., F.R.C.S., late Principal Calcutta Medical College: 'I think it my duty to bear testimony to what Dr. Norman Kerr has said with reference to the danger drunkards meet when they are called upon to drink fermented wine at the Lord's Table. Recently there has come under my observation, a case in point where a lady somewhat fond of wine, though not a drunkard, took to drinking, at my recommendation, Wright's unfermented wine. Lately, she went to a place of worship where fermented wine was drank, and came back to tell me, the following day, that she felt all the old feeling coming back. In fact it renewed the appetite; and it is a very dangerous precipice altogether upon which the communicants are called to tread.'—(Address at Lecture to Homiletical Society, November 1, 1881.)

Such evidence as this it is wise for us to heed, and to be guided by it in the provision which we make for the celebration of the holiest and most significant ordinance of the gospel.

There is still one other reason why intoxicating wine

should be banished from the Lord's Table; and this, since it is so important, both as to its basis and proofs, we also prefer shall be stated by Dr. Kerr. We commend what follows to the attention of all, and especially to such of our readers as may recall what we have elsewhere said on the subject of Heredity:

"There is yet stronger reason for the substitution of innocent unintoxicating wine at the Lord's Table, in the place of the poisonous intoxicating wine we, in modern times, have been accustomed to use. The saddest phase of the whole mournful subject of intemperance is the operation of the dread law of heredity in alcohol. This is no baseless theory, no 'bodiless creation' begotten of the exuberance of an abstinent phantasy. It is no phantom of a nephalian brain, but a stern, sad reality. As a celebrated non-abstainer, Dr. A. Clark, recently remarked: 'The sins of the fathers, in this respect, are visited upon the children, unto the third and fourth generation.'

"Again, Dr. Clark says that as soon as a man begins to take one drop more than the physiological quantity, the desire of alcohol is not only begotten in him, but becomes a part of his very nature—that nature so formed by his acts being calculated to inflict 'curses inexpressible' upon the earth, when handed down to the generations that are to follow after him, as 'part and parcel of their being.'

"This is an opinion shared by Aristotle, Plutarch, Lanceraux, Rousel, Richardson, Lunier, in fact by all who have made heredity a subject of special study. As clear to me as are the evidences of the hereditary transmission of feature, and such diseases as gout and cancer, are the evidences of the hereditary transmission, not only of the diseased conditions induced by drink, but of the drink crave itself. The latter is, so to speak,

'A mingled madness in the blood.'

A taint inherent in the very nature, a pent-up stream, which at the lightest stimulus of alcohol is but too apt to

'Burst its confinement with impetuous sway,
O'erswell all bounds, and bear even life away.'

"Not a week passes in which unmistakable proofs of the vitality of this immutable natural law do not tear my very heart strings. In one distressing case of confirmed inebriety, which

had continued for two years, a pleasant and talented girl of the tender age of fifteen, owed her inherited disease to both father and mother. In another case, that of a genial and accomplished scholar, the inclination descended from both parents. In yet another instance, in the practice of a medical friend, the grandfather had so indelibly stamped upon his descendants this subtle proclivity, that on the first occasion on which his grandson, then two years old, was offered intoxicating wine, the little fellow became intoxicated. On a review of 252 cases of habitual inebriety, this was found to be a family failing with no less than 116.

“That certain individuals are predisposed to excess in alcohol, no medical practitioner and no Christian minister should ever forget. Such can abstain and can drink to excess, but drink moderately they cannot. To me there is no nobler sight on earth than men and women, sometimes of towering intellect and lofty aspirations, struggling all their life through against their concealed and hereditary foe. All honor be to them for their unremitting and gallant efforts to keep their unrelenting enemy at bay; but not till life’s fitful fever is over dare they relax their vigilance: for so long as the warm blood courses through their veins, does the hidden fire smoulder in their bosom, and they are ever

“‘As a good man, with dark strivings torn.’

“For all such, the only safety is in absolute and unconditional abstinence. The intoxicating principle found in the oldest and most delicate fermented wines, as in the strongest and most fiery ardent spirits, must be scrupulously avoided. In every intoxicating draught lurks their implacable foe.

“What lends a yet more serious aspect to these considerations is that, like the Americans, we live physically and mentally at so fast a pace that every year we are becoming more and more intolerant of alcohol. Thus every succeeding generation is less and less able to resist the witchery of its charms, and the potency of its action.

“Let there be no misapprehension. Individually, I care little about the Communion Wine Question. The liquid is nothing to me, for I look upon the sacrament as a spiritual act. I never have communicated in unfermented wine. I have always communicated, and probably may always do so, in fermented wine. Nor has the question any interest for me on its

merits. I care nothing about what you do with the strong who are free from any inherited taint of alcohol. But my work as a physician with inebriate patients is marred, my labor as a Christian among the intemperate is to some extent undone, by the present very general use of intoxicating wine at the Communion. The case of the reformed drunkard is so pressing, the plight of the inheritor of the hereditary drink crave is so piteous, that

“‘I dare no longer stand in silence. Dare
No longer see thy wandering on in darkness,
Nor pluck the bandage from thine eyes.’

“At present what is the fact? Many of the reformed, who regularly worship at an established church, are compelled in sheer self-defence, either to deprive themselves altogether of the privilege of Communion, or to resort for that purpose (as in some cases they do to my personal knowledge) to some Nonconformist chapel, where unintoxicating wine is used.

“It is for the poor, the helpless, and the weak, that I plead; not for mercy, but for justice; not for pity, but for the righting of a wrong. The repentant dipsomaniac, and the yet unfallen hereditary legatee of alcohol, are, as a physician, my peculiar care; and to whatever there is of honor, of equity, and of righteousness, in the visible Church of Christ, do I with confidence appeal to make her most sacred services safe for these weak brethren, by the celebration of the Lord’s Supper with healthful, innocent, unintoxicating wine”—(“Wine, Scriptural and Ecclesiastical.”)

To this no more need be added. We conclude here, therefore, what we have to say on this general subject of fermented and unfermented wines, commending the facts which have been adduced, to the attention of the thoughtful; and especially desiring that Christian believers, of whatever sect or name, may be led to see their duty in regard to the Lord’s Supper, and to exert their influence to remove the stumbling-block of intoxicating wine out of the path of the “weak brethren for whom Christ died.”

V.

OLD AND NEW OBJECTIONS.

Objections to Total Abstinence Considered—A Confession of Weakness, and of the Insufficiency of the Grace of God—Alcohol is a Good Creature of God—Necessary in Labor, and as a Protection from Extreme Heat and Cold—Moderation is True Temperance—The Pledge an Injury to Manhood—Causes of Intemperance—Custom—Example—Desire of Excitement—The Traffic Authorized by Law—Total Abstinence and Prohibition the Only Remedy for Intemperance—Failure of all License Laws—Prohibition Consistent with the End and Object of Government—Objections to Prohibition—An Infringement of Liberty—The Traffic a Source of Revenue—A Failure wherever it is Tried—Men Cannot be made Sober by Legislation—A Plea for Constitutional Prohibition.

I, **N**OTWITHSTANDING the evidences which meet men at every hand, that the use of alcoholic beverages leads to all manner of evil, defiling and debasing him who falls into the habit of imbibing them; cursing his home, wrecking his reputation, and making him a pest in society; still there are many who object to total abstinence; some of whom, men of good standing in society, do no little by their attitude to impede the Temperance cause. Some of the most common of these objections we will now proceed to consider, and, if possible, lay before the reader sufficient reasons to break their force and influence.

(1.) One that is urged with quite as much assurance as

any, and under the authority of reputable names, is put sometimes in this form: "Total abstinence is a confession of weakness, incompatible with the Scripture exhortations to 'resist evil,' and to rely on the 'grace of God.'" Sometimes it takes the form: "Religion is enough. The grace of God in a man's heart will surely keep him from sin, and you are attempting to put something in the place of religion."

So great—and doubtless we should add, so good—a man as Dean Alford, in his comment on Christ's changing water into wine (John ii. 6–11), uses this strange language, in the line of this objection:

"He who creates abundance enough in this earth to 'put temptation in men's way,' acted on this occasion analogously with His known method of dealing. . . . The Lord here most effectually, and once for all, stamps with His condemnation that false system of moral reformation, which would commence by pledges to abstain from intoxicating liquors. He pours out His bounty for all, and He vouchsafes His grace to each for guidance; and to endeavor to evade the work which He has appointed for each man, by refusing the bounty, to save the trouble of seeking the grace, is an attempt which must ever end in degradation of the individual motives, and in social demoralization, whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt made by some of the advocates of this movement, to show that the wine here and in other places of Scripture, is unfermented wine, not possessing the power of intoxication."

But what if the "miserable attempt" shall disclose, as we think it has, a scholarship enlisted in it quite as eminent as any that opposes it; and produce a history giving positive assurance that our Lord, acting as his countrymen after the flesh act on such occasions, could not have produced an intoxicating wine; what is the fit word with which to characterize the "attempt" of him who, like this learned commentator, assumes, wholly without proof borrowed either

from scholarship or history, that it was intoxicating wine? The "degradation" manifest in such a contrast is to be coveted rather than reprovèd.

What a strange comment on the words and work of Christ we have in the above! Believing, as the Dean does, in the numerical oneness of God and Christ, the work of the one being in every case the work of the other, what can he mean by the assertion that Christ, in creating intoxicating wine, "*acted analogously with his known method of dealing*" (the italicizing is the Dean's), of putting "temptation in men's way"? On what other occasion on record, or imaginable, did God ever create and place directly in man's way, by His own hand, an intoxicating wine, or intoxicating beverage of any kind?

At what other time did He who gives us the command not to say, "I am tempted of God," do a thing analogous to this of making intoxicating wine, and commanding that it be borne to the Governor of the feast, for him to supply his guests with? Or when did God ever create intoxicating beverages to lie even indirectly in man's way? Who is warranted in saying that alcohol, produced only by man's intervention, in arresting the process of decay, is God's "bounty"? Yet the Dean says of alcohol, "He pours out His bounty for all, and He vouchsafes His grace to each for guidance; and to endeavor to evade the work which He has appointed for each man, by refusing the bounty, to save the trouble of seeking the grace, is an attempt which must ever end in degradation," &c. Does this really mean what it says: that intoxicating wine is God's "bounty," and that he who pledges himself not to drink it seeks to evade God's grace, and brings himself to degradation? What a sentence of condemnation on Samuel, Samson, John the Baptist, and all the Nazarites who were called of God in days of old! What condemnation, too, of the thousands who through the Temperance Reformation have been brought into the Christian Church.

“David Naismith, the humble yet illustrious founder of the London City Mission, testifies that he regarded it ‘as a duty to aid a work (the temperance movement) which is such a powerful auxiliary to the extension of the kingdom of Christ.’ The late Bishop of London said, ‘After the most mature deliberation I am convinced that no scheme has ever been devised more auxiliary to the great ends of religion than that of the formation of temperance societies.’ And another occupant of the Episcopal bench, Dr. Stanley, of Norwich, spoke yet more pointedly and plainly in the House of Lords: ‘I have witnessed, not only individuals, but masses of persons, who before had been heedless, profligate, and irreligious, turning over a new life when they became members of temperance societies; and those who had never frequented places of worship before, constantly attending them, after joining this society.’ Honestly adding, ‘My evidence on this subject ought to have some weight, as I commenced’ (like Mrs. Wightman) ‘by opposing total abstinence societies, but ended in being convinced of their utility.’

“‘Several members of my church,’ says Rev. Newman Hall, ‘were plunged in the worst kind of infidelity, the infidelity of habitual profligacy, until grappled with by total abstinence. Having then become sober, they are now, also, through the grace of God, living a righteous and godly life.’ (‘Nephalism,’ p 170.) This is the testimony from abroad. A volume would not contain the testimony that could be furnished in this land. Facts as well as reason are therefore conclusive answers to the declarations of Dean Alford. Indeed, the experience of every man who has attempted reformation from the use of intoxicating beverages, may be appealed to, to show that ‘the law in our members’ is never so chained or held down by grace, that we can with impunity tamper with that element which so ministers to the gratification of our lower nature only. God has not announced that grace takes the poison from our bodies, placed there by our vicious indulgences; much less has He given assurance that grace renders the imbibing of fresh poison harmless. It is unwarranted presumption, therefore, and not faith, nor any other religious exercise, which prompts to indulgence in that which intoxicates, just as it would have been presumption, not faith, a ‘tempting,’ not a trusting of God, in Jesus to have violated the law of nature by leaping from the pinnacle of the temple.”

Rev. Robert Hall’s reply to one of his parish whom he was warning against the use of intoxicants, and who re-

torted that there was no danger, as he was kept by the grace of God, aptly applies to all who put in that plea: that he feared that the other had "kept very little of the grace:" for all who insist on "grace," as a security in self-indulgence, betray a strange ignorance of the Divine caution to watch and pray lest they be led into temptation; and have need to be reminded of the warning given by Paul to the presumptuous in his day: "Let him that thinketh he standeth, take heed lest he fall."

Dr. Kerr very wisely says on this subject:

"Over and above the moral and spiritual aspect of intemperance, there is the physical aspect. Beside drunkenness the sin, there is drunkenness the disease. The soul of the inebriate may be regenerate, his spirit may be born again, and the moral disease cured by the unerring skill of the Great Physician; but not unseldom

'The senses still are in the bonds, although
Bleeding, the soul hath freed itself.'

"The physical footprints of alcohol on the body and brain of man, can be effaced by no moral or religious agency. Perverted nutrition and altered structure can no more thus be restored to their normal condition, than can conversion replace a tooth which has been knocked out, or an arm which has been cut off. With reference to the narcotic which 'biteth like a serpent, and stingeth like an adder,' it may truly be said of the tissues of the dipsomaniac that 'the trail of the serpent is over them all.'" (Pp. 95, 96.)

The following testimonies are all-important. Rev. T. L. Cuyler, D. D., writes to the New York "Evangelist":

"Mr. Gough tells me that even the smell of brandy (a purely physical sensation) would arouse the demon of desire for drunk in his own frame. Mr. Gough has been a sturdy, praying Christian for over thirty years. Once during his Christian life he was wickedly 'drugged' in a soda-shop in New York, and under the mania of his aroused appetite, he drank like a beast for several days. During the awful suspense attending his disappearance, I said to Dr. Hodge (at Princeton). 'My hope for my friend, Gough, is that he is a child of God, and, therefore,

has not gone back to his cups.' 'Ah!' replied Dr. Hodge, with a shake of his head, 'a drunkard's appetite for drink is often a disease, a mania, that God's grace does not reach any more than it does a fever, or a fit of insanity.'

"Mr. Gough, furthermore, told me lately that several inebriates, who had loudly proclaimed that 'conversion had extinguished their appetite,' have gone back to their old debaucheries. A friend of mine often told us, in my church prayer-meetings, that the 'grace of Jesus Christ had taken away his appetite for drink entirely.' That poor man, after two years of Christian sobriety, went back to his cups, and died last year of delirium tremens! I could multiply these painful examples by the score.

"What is their meaning? Do they mean that no drunkard can conquer his old appetite by reliance on divine grace? No; but they do prove that to conquer or successfully resist an appetite is one thing, and to have that appetite entirely obliterated is an entirely different thing. God gave Paul grace to fight down his lusts, but God never took physical lusts so entirely out of Paul that he had nothing left to fight. Precisely so does God impart to a truly converted inebriate the divine strength to 'keep under' a depraved lust for alcohol. This is the 'drunkard's greatest hope'—nay, his only hope. But let the converted man beware how he falls into the dangerous delusion that his old enemy is entirely dead, and dead forever.

"I have been betrayed into this length and warmth of discussion because the subject is one of vital moment, and good men are easily caught by a plausible theory. The simple, solemn truth is that few genuine drunkards are ever permanently reformed; and that is an overwhelming argument for total abstinence from the start. God never intended that when a man wantonly throws himself into the rapids, he should have an easy time in swimming ashore from the cataract."

In a very suggestive paper read at the annual meeting of the "American Association for the Cure of Inebriates," the Rev. J. Willett, Superintendent of the Kings County (N. Y.) Inebriates' Home, referring to the alleged "instantaneous cure of the drunkard's diseased appetite," by "supernatural agency," says:

“According to this new order of teachers, the days of miracles must have come back to us, and, by a special dispensation, the natural laws are to be suspended in favor of every toper who has inflicted upon himself a diseased appetite for alcohol. Relying on the sure and certain teachings of Divine Writ, confirmed by our experience and observations, we had come to the conclusion that ‘in the physical world there is no forgiveness of sins,’ or, as the inspired writer states it, ‘Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.’ ”

And again :

“Instead of teaching him to pray for the destruction of the appetite, it is our business to faithfully warn him (the drunkard) that all he has a right to hope for or expect, is the continual impartation of God’s grace, and that this will be all-sufficient to control and keep in subjection his besetment; but that this grace will only be continued so long as he seeks after God with his whole heart.”

(2.) Another objection is based on a misapplication of the declaration of Scripture: “Every creature of God is good, and to be received with thanksgiving.” 1 Tim. iv. 4. A misapplication, for what Paul was contending for was simply that all legal and ceremonial distinctions between clean and unclean meats were abolished, and, therefore, nothing was to be refused on the ground of those old distinctions. To give force to the objection as now urged would be equivalent to making Paul teach in this case that meats chemically changed by putrefaction were as wholesome as those which were uncorrupted by decay. This no one would concede to be his meaning. Why, then, shall we apply the principle which Paul does set forth, to justify the use of that which is not alcohol till decay has changed the chemical constituents of the rotting grains, or grape-juice, from which alcohol is evolved? Nobody can claim that alcohol is a creature of God in the sense in which an animal is a creature of God. Sir Humphrey Davy says of it :

"It has never been found ready formed in plants." ("Agricult. Chem." p. 126.)

Count Chaptal declares, "Nature never forms spirituous liquors; she rots the grape upon the branch, but it is art which converts the juice into wine." Professor Liebig concurs in this view.

Rev. Dr. Guthrie, of Edinburgh, pithily says: "I have heard a man with a bottle of whiskey before him, have the impudence to say, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving.' And he would persuade me that what was made in the stillpot was a creature of God. In one sense it is so, but in the same sense so is arsenic, so is oil of vitriol, so is prussic acid. Think of a fellow tossing off a glass of vitriol, and excusing himself by saying that it is a creature of God. Whiskey is good in its own place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey. If you want to kill a living man, put the whiskey into him."

(3.) A very common objection to Total Abstinence, is that alcoholic drinks are necessary in hard labor, or to protect from great heat, cold, or unhealthy occupations. In considering this objection we cannot do better than to draw somewhat largely from the treatment of it in Washington Gladden's book on "Working People and their Employers." He says:

"In forming our judgment on this point, it is necessary, of course, to make a wide induction of facts. You can quote to me instances of individual drinkers who have lived to a great age, and who have performed much labor, and endured many hardships; but concerning all such cases I should ask you two questions: First, are you sure that they are not exceptions to a general rule? Second, how do you know they would not have lived longer, done more work, and endured more hardships, if they had abstained from strong drink? A single fact is not enough to establish a scientific law. You must have a wide knowledge of facts bearing upon the case, and your verdict must be in accordance with the weight of evidence. Attempts

have been made to reach certainty in this matter, by a careful collation of facts.

"A gentleman in Uxbridge, Eng., kept account for a whole year of the work done by two gangs of brickmakers, one of which was composed of beer-drinkers, the other of total abstainers. Here is the result:

"Out of upwards of 23,000,000 of bricks made in 1841 by the largest maker in the neighborhood, the average per man made by the beer-drinkers was 760,269, while the average for the teetotallers was 795,400, which is 35,131 in favor of the latter. The highest number made by a beer-drinker was 880,000; the highest number made by a teetotaler was 890,000, leaving 10,000 in favor of the teetotaler. The lowest number made by a beer-drinker was 695,000; the lowest number made by a teetotaler was 746,000 leaving 87,000 in favor of the teetotaler.

"From another group of workers in a very different field, we get the same testimony. The late Richard Cobden, speaking on one occasion of the severe labors of the parliament that debated the corn-laws, mentioned that out of 658 members, two gentlemen, Col. Thompson and Mr. Brotherton, endured the long sittings and wearisome debates of that body with greater ease than any other members, and they were both total abstainers.

"I have no statistics to present with reference to the soldiers in the late war; but considerable observation of their habits, and inquiry among them, satisfied me that the fatigue of the hard marches were best born by men who never tasted intoxicating liquors. A single witness will not prove the case, as I have admitted; but a witness whose testimony contradicts his inclinations has some special claims upon our credit. One of the bravest and best of the young officers of the Army of the Potomac, who was not during the war, and is not now, a total abstainer, was justifying, in a conversation with me, his use of strong drink. He drank it, he said, because he liked it, and that was reason enough. 'But, did you use it in the army?' I asked. 'I did,' he answered, 'except on the heavy marches. Then I never touched a drop of whiskey. I found that it would not do. The men who stimulated always played out sooner than the men who abstained.'

"In another quarter we find an accumulation of weighty evidence. That is the testimony of the athletes, the oarsmen, the pugilists, the ball-players, the pedestrians, all the men who have made it the study and business of their lives to secure the most perfect muscular development, from the days of

the Olympic races, down to the present time. Their testimony is very nearly uniform, that the highest degree of physical strength is impossible to one who drinks even moderately. The trainers of these athletes have always insisted that their men shall abstain from even the mildest forms of alcoholic liquors.

"The literature of the ancients is full of references to the abstemious practice of the athletes. Thus Epictetus says: 'Do you wish to gain the prize at the Olympic games? Consider the requisite preparations and the consequence. You must observe a strict regimen. . . . You must take no wine as usual; you must put yourself under a pugilist as under a physician, and afterward enter the lists.' Thus Horace, as translated by Francis, bears witness in his essay on 'The Art of Poetry.'

'A youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain;
The extremes of heat and cold must often prove,
And shun the weakening joys of wine and love.'

"A few of the trainers have lately attempted to introduce beer into the regimen of the oarsmen, but if I am rightly informed, the innovation has not been successful. The experience of so many generations in such a matter is not likely to lead us astray, and it all helps to confirm the truth of the confession of Tom Sayres: 'I'm no teetotaller; but when I've any business to do, there's nothing like water and the dumb-bells.'

"One of the delusions most widely prevalent with regard to alcoholic liquors, is that they help to keep the body warm. Liebig classes them among 'respiratory foods,' and maintains that they act like fat, and similar substances, as fuel to increase the heat of the body. Every habitual drinker will tell you that they keep him warm on a cold day, and if you ask him how he knows, he will tell you that he knows by his feelings. So far as Liebig is concerned, his theory is not now accepted by the highest authorities. Dr. James C. White, and Dr. Edward H. Clarke, both declared before the Massachusetts' Legislative Committee, that it was 'undemonstrated.' And so far as the drinker is concerned, it is sufficient to say that the feelings are not always trustworthy guides. You are not always warmest when you feel warmest. The only safe guide is the thermometer. And if any man will place the bulb of a thermometer in the current of his breath, or under his tongue, and note the

temperature of his breath and of his blood before drinking a glass of brandy, and again a short time after drinking it, he will find that the temperature of his body is perceptibly lowered by the stimulant. Travellers in the Arctic regions report that the use of strong drink lessens a man's power to endure hunger, and cold, and fatigue.

"Mr. Parton, in his essay entitled 'Will the Coming Man drink Wine?'—an essay which has been of service to me in the preparation of this chapter—relates the following on the authority of a traveller:

"'When Russian troops are about to start on a march in a very cold region, no grog is allowed to be served to them, and when the men are drawn up ready to move, the corporals smell the breath of every man, and send back to quarters all who have been drinking. The reason is that men who start under the influence of liquor are the first to succumb to the cold, and the likeliest to be frost-bitten. It is the uniform experience of the hunters and trappers of the northern provinces of North America and of the Rocky Mountains, that alcohol diminishes their power to resist cold.'

"Upon such facts as I have recited, scientific men rest their theory that strong drink is man's foe. The brick-maker, the law-maker, the soldier, the prize-fighter, the pedestrian, the oarsman, the ball-player, the Arctic explorer all unite in the testimony that the man who wants to do his best must let alcoholic liquors entirely alone. Taken in ever so moderate quantities, they impair the strength of the body, and diminish its power of endurance."

"Dr. Carpenter mentions the interesting testimony of an old man in Dorsetshire, who, though himself concerned in the sale of spirits, and not likely to decry them unjustly or unnecessarily, asserted, in regard to his employment as a fowler, 'that although the use of ale or brandy might seem beneficial in causing the cold to be less felt at first, the case was quite reversed when the duration of the exposure was prolonged; the cold being then more severely felt, the larger the proportion of fermented liquors taken.' And he further stated that all the fowlers of his acquaintance who had been accustomed to employ brandy with any freedom, while out on prolonged excursions, had died young; he and his brother (who had practised the same abstinence as himself) having outlived nearly all their contemporaries.

"In tropical climates, the best authorities condemn the use

of alcoholic beverages. The records show that both on common tropical service, and on march in India, the teetotallers were more healthy, and vigorous, and far better soldiers than those who did not abstain."

Dr. Barton, of New Orleans, in a discourse on the "Applicability of Stimulants in a Warm Climate," given in New Orleans, some years ago, said :

"It is an undeniable fact that the injection of ardent spirits operates in a direct line with all the injurious influences of a warm climate, and has every tendency to aggravate and produce those very diseases that are characteristic of such a climate, and that make a residence in it hazardous."

Dr. Frank H. Hamilton, one of our eminent army surgeons, who served in the Union Army during the rebellion, says :

"In our own mind the conviction is established by the experience and observation of a life, that the regular routine employment of alcoholic stimulants by men in health is never, under any circumstances, useful. We make no exception in favor of cold, or heat, or rain, nor, indeed, in favor of old drinkers, when we consider them as soldiers."

Many years ago Colonel Lehmanousky, who had been twenty-three years in the army of Napoleon Bonaparte, arose in a temperance meeting, tall, vigorous, and with a glow of health on his face, and made the following speech :

"You see a man of seventy years. I have fought two hundred battles ; have fourteen wounds on my body ; have lived thirty days on horseflesh, with the bark of trees for bread, snow and ice for drink, the canopy of heaven for my covering, without shoes or stockings on my feet, and only a few rags on. In the desert of Egypt I have marched for days with the burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, nostrils, and mouth filled with dust, and with a thirst so tormenting that I have opened the veins in my arms and sucked my own blood. How did I survive all these horrors ? I answer that, under the providence of God, I owe my preservation, my health and vigor to this fact, that I never

drank a drop of spirituous liquor in my life. Baron Larey, chief surgeon of the French army, has stated as a fact, that of the six thousand survivors who safely returned from Egypt, all of them were men who abstained from ardent drink."

Commodore Lynch says ("United States Expedition to the River Jordan and the Dead Sea"):

"I was very particular in selecting young, muscular, native-born Americans of sober habits, from each of whom I exacted a pledge to abstain from all intoxicating drinks. To this stipulation, under Providence, is principally to be ascribed their final recovery from the extreme prostration consequent on the severe privations and great exposure to which they were unavoidably subjected."

In opposite exposures of extreme cold, the great navigators in the Arctic regions, Franklin, Ross, Parry, Kennedy, and Kane have uniformly testified to the pernicious effects of alcoholic beverages in those severe regions, where all the energies of human life are tested to their utmost limit of endurance.*

There is nothing, therefore, on which the objection we are now considering, can be supported, but on the contrary, it is disproven at every point.

(4) It is objected that the urging of the total abstinence principle on all, is too sweeping a requirement, since Moderation is true Temperance, and the abuse of alcohol by some is no rule or reason why abstinence should be required of all. To this several things may be said in answer. And the first is, that Moderation is true Temperance only when it relates to indulgence in things good in themselves, and within certain limits, and only pernicious, or liable to be so, when immoderately used, as for example, food, bodily exercise, the acquisition of property, etc. And moderation in that, any use of which is evil, is in no sense

* See more extended testimony on this point in "*Alcohol in Science*," and in "*Alcohol in History*."

whatever Temperance. Both ancient and modern philosophers have clearly taught and demonstrated this, as has been fully shown in "*Alcohol in History.*"

And, second. If it should be conceded, that as regards the man who drinks moderately, no harm comes to himself personally, would that be a justification for one's refusing to become a total abstainer? Does or can any man live to himself alone? And can it be possible that the man who says that he simply "uses," has no influence with, and does not by his example fasten still tighter the chains around him who "abuses." Besides, much as Dr. Crosby and others denounce total abstainers for asserting that drunkards, the men who "abuse," as it is said, come from the ranks of the men who think that they rationally "use," where else do they come from? On this subject Rev. Daniel Merriman has recently written :

"No doubt millions drink moderately, and yet never become drunk or drunkards in the common acceptation of those terms. But 'moderate drinking' is an utterly indeterminate phrase, for we must bear in mind the proof already given from the most unprejudiced authorities, not only that, for a large class of persons, any drinking means certain drunkenness, but that the vast proportion of so-called moderate drinking, though it may never produce open drunkenness, is yet genuine excess, accompanied with the substantial results of intoxication. But, since all drunkards certainly began with what they, at least, considered a moderate use (and it would seem hard in such an open question, not to concede them the right to their own opinion), it is difficult to see whence the great army of drunkards, and the vast evils of drunkenness come, except from those who begin with such use. That all who drink moderately do not become drunkards, does not alter the fact that all drunkards were first moderate drinkers, and, therefore, that moderate drinking tends to drunkenness. If all who take alcohol would only stop with half an ounce, or an ounce, a day, no doubt drunkenness would practically cease; but, in point of fact, a very large proportion do not stop there, and, from the very nature of the drug's action, and the habit it fosters, will not. And hence the solid ground for abstinence, which is not pro-

posed for human nature and circumstances as they might be, but as they are." *

And then, again, it is the height of folly to assume that no personal harm comes from moderation. Dr. Pancoast, of Philadelphia, has recently put forth a book written expressly for non-professional readers, entitled "What is Bright's Disease? Its Curability;" in which he argues, as on preceding pages we have shown is also demonstrated by other physicians, that "moderate drinking" is one of the causes of this rapidly increasing disease.

The "Philadelphia Record," of July 24, 1882, quotes from a recent number of the London "Journal of Medical Science," that "people who take small overdoses of alcohol daily, insufficient to produce intoxication, are more liable to serious diseased conditions than those who from time to time indulge in great excesses."

Canon Farrar, in his "Talks on Temperance," (p. 47,) says on this subject :

"Even those medical men who write against abstinence are constantly making admissions which tell dead against them. Dr. Burney Yeo wrote strongly against abstinence, yet he says, speaking of precisely the most popular wine of the day, 'Dry sherries do an incalculable amount of harm.' Dr. Brunton and Dr. Burdon Sanderson, and Sir W. Gull, are none of them total abstainers, and the first two are distinctly unfavorable to total abstinence, yet Dr. Brunton says before the Lord's Committee. 'If a man eats well and sleeps well, he does not want it, and is better without it.' Dr. Burdon Sanderson says, 'It is not at all required in health;' and Sir W. Gull, among much more, which coming from such a man is of the most general and scientific importance, says that the constant use of alcohol, even in moderation, injures the nervous tissue, and is deleterious to health; that a man may very materially injure his constitution short of drunkenness; and that a great deal of injury is done to health by the habitual use of wines in their various kinds, and

* "A Sober View of Abstinence," reprinted from the *Bibliotheca Sacra* for Oct., 1881, p. 739.

alcohol in its various shapes, even in so-called moderate quantities, by people of both sexes, who are supposed to be fairly well, and who are not in the least intemperate."

For very much more on this branch of the subject, we refer the reader to our previous essay, in which are many proofs that moderate drinking is evil, and only evil.

(5). The last objection we shall notice takes this form : The Pledge to total abstinence takes away a man's liberty. In the opinion of Dr. Crosby it does more than this : it "is a most pernicious instrument for debauching the conscience." "Always an injury and never a help to a true morality." "It is only an invitation to further sin."

Dr. Hopkins' comment on this folly is pertinent. He says :

"In a country whose independence was established by men who pledged their lives and their honor for its maintenance, whose marriages, and churches, and business contracts are all sustained and guarded by pledges, for a contract is simply a mutual pledge, that this wholesale onslaught upon them should be made, seems extraordinary. We had supposed that the Scripture precept, 'Vow, and pay unto the Lord thy vows,' was still in force. By the pledge the influence of the social element is gained, and we do not see, as Dr. Crosby thinks he does, why the moral nature may not be appealed to for the keeping of the pledge as well as in any other way. Not alone to their moral nature, but to all that was noble within them, did that mother appeal when she asked each of her four boys, as he left her at an early age to make his own way in the world, to pledge himself never to use intoxicating drinks, or profane language, or tobacco, before he should be twenty-one. The boys pledged themselves and have kept their pledge, and now, at ages ranging from sixty-five to seventy-five, they are honored men ; but one of them has had a sick day, and no one of them is worth less than a million of dollars."

May we not go further than this even, and say, that no moral conviction is ever of any avail to us until it issues in our pledging ourselves, either mentally or in some outward manner, to follow that conviction, and never to deviate

from it? And do we not with one consent, do not all members of a community regard that man or woman as most free, as enjoying the largest liberty, who confesses to the obligations of love and duty, and walks most squarely with the requirements to be true to those obligations? Out then upon this tirade against the total abstinence pledge, an obligation that has harmed no one.

What is the special liberty that a non-abstainer obtains by refusing to become an abstainer? In the light of what we have seen are the solemn facts with regard to even the most moderate use of intoxicants, it is simply the liberty to abuse himself; and if he oversteps his fancied bounds of moderation, the liberty of being a nuisance if not a criminal, in society. Is this desirable? A man may, indeed, for any reason that seems good to himself, say, I will not abstain, I will not countenance the abstinence of others; but he takes an untenable ground when confounding such act or the motive to it with liberty; he simply gives himself to lawlessness and license. Does he not clearly disclose his present slavery to appetite, custom, or the fear that he may remove himself from the influence of these? To such an one Carlyle speaks, in his quaint words:

“No man oppresseth thee, O free and independent franchiser! but does not this stupid pewter-pot oppress thee? No son of Adam can bid thee come or go; but this absurd pot of heavy wet—this can and does! Thou art the thrall, not of Cedric the Saxon, but of thy own brutal appetites, and this scoured dish of liquor. And thou pratest of thy liberty? Thou entire blockhead!”

II. If we inquire, as we ought, if we seek to remedy the evil, What are the causes of intemperance? it will not be difficult for us to obtain an answer. The causes are numerous. Some of them are involved in the excuses we have just considered, the objections to total abstinence being, in very many cases, as their character indicates, the excuses

and attempted apologies and defence of the habits of the classes who offer them. These largely account for the stubborn continuance in drinking habits of thousands who have become addicted to the vice. What causes the beginnings in this course?

(1). With the rich it is doubtless the influence of custom, often originating in the supposed value of intoxicants as a dietetic. Generations of the well-to-do have been brought up to believe that spirituous and malt liquors are necessary, in some way or another, to their bodily welfare. Physicians and other learned men have affirmed it. Our chief remedy for this state of things must be found, as already indicated, in educating such men aright; for at present many of them are not only ignorant of the truth, but are altogether too conversant with error. What science has already demonstrated and applied, in dismissing liquor from the army and navy ration because it unfits men for best withstanding exposure, the influence of climate, and the exhaustion of fatigue, is destructive to the theories of the common practice of medicine among people in less exposed conditions in life. Our best physicians are practising now on this knowledge, but the mischief having already been done, it is difficult to apply the remedy, so many having acquired the habit of indulgence. During sickness they may heed their counsellor's advice, but in ordinary health the cup is indulged in as a fancied luxury, when often the habit and appetite which indulgence has formed have rather imposed continued indulgence as a necessity, impossible to be avoided except by total abstinence.

(2). The influence of example is another cause. The young, in most cases, put the cup to their lips in imitation of the example of parents, guardians, friends, or companions.

In a wider circle than this, even, the habits of the wealthy extend, forming the custom and fashion to which community at large becomes enslaved. There are many

who indulge who would find no difficulty in abstaining, who would for many reasons prefer to abstain, if no undue influences were thrown into the scale ; but the customs of society, the demands of fashion, the apparent obligation to do as the upper classes do, are heavy weights in the scale against abstinence. What Lord Chesterfield records of himself is a common experience :

“ I naturally hated drinking ; and yet I have often drunk, with disgust at the time, attended by great sickness the next day, only because I then considered drinking as a necessary qualification for a fine gentleman and a man of pleasure.”

The progress of the Temperance cause has largely diminished the drinking habits of the wealthy, and in various ways, by banishing sideboard indulgences, and removing the wine cup from many tables, has made drinking less fashionable than it was half a century ago ; but custom and fashion still run too much in this direction, and number their victims by the hundreds and thousands, even in a land which boasts of the independence of its people.

(3). The desire of excitement, and of society in our pleasures, greatly contributes to encourage intemperance. The temporary exhilaration produced by the cup, and the good cheer and fellowship of associates in our enjoyments, lead many to the saloon, who, before they are aware of it, have fastened habits upon themselves which hold them as in chains. A supposed moderate use of spirituous and malt liquors is a most prolific cause of intemperance. It is one of the terrible delusions of the drinking habit, one of the most impressive of its “ mocking ” and deceptive influences, that no man realizes when he has passed the point of moderate indulgence ; but many a victim counts himself as perfectly secure against danger, long after his friends and associates are painful witnesses of his extreme degradation. This is most emphatically true of those who are tainted by hereditary weakness in this direction ; a

weakness never to be suspected while the cup is shunned, but sure to be manifest when indulgence is commenced.

There are other causes of intemperance, some of which have been mentioned in this volume, and some in the preceding essays; but perhaps the most prolific of all is found in the Authorized Traffic, and in its seductive influences. The business of manufacturing and selling has been legalized and authorized by the government, both State and National, either for the sake of revenue, or to secure party supremacy. Many regard a license or the payment of a tax as a sanction for the business, while politicians generally cater to the trade for its political support. Each of these classes contribute to the low condition of the public conscience in regard to this great iniquity, and encourage its patronage. As the attitude of leading politicians for many years debauched public opinion in regard to American Slavery, by throwing around it the protection of law, and making apologies and concessions in order to secure the votes of those interested in its continuance, so those who for kindred reasons now legalize the liquor traffic, and plead and manœuvre against its being overthrown, are in large measure the cause of the intemperance that abounds in our land. The laws which they frame and uphold give position and influence to the traffic; and their compensation is in securing an alliance for political ends with the traffickers. But the result to society is increased drunkenness, by investing the traffic with a supposed right for its continuance. The history of permissive legislation in every State in the Union, is proof of this declaration. The opposition to Prohibition is, and has always been, most violent and most persistent on the part of those who fear, not that damage may come to the commonwealth by blotting out such a powerful source of crime and pauperism, but that their own party organization and their purely partisan ends may be thereby defeated. Anything, they say—even when their partisan ends are of no consequence

whatever—anything rather than this. And so the legislation that protects the liquor traffic is far more than the protection of the traffic ; it is the bond of partisan union, the one thing which, more than another, the party relies on for its existence and support. And while its influence is direct in keeping a party together, it is far-reaching and ruinous in its general educating force in the community at large.

These causes of intemperance are the most formidable obstacles in our path of success in ridding the land of the curse. They deserve our serious attention, and our wisest effort against them. The late Rev. Dr. Chapin, for many years an earnest worker in the temperance cause, has set forth in his impressively eloquent way, a view of these serious obstacles, and a plea for their removal, in language which all ought to ponder and heed :

“It is too plain to be denied, and so plain as to excite us with all the energy of indignant rebuke, that the rich, the fashionable, the talented, and the powerful, stand between the temperance movement and its triumph. They check our progress, they paralyze our hands, they strengthen the adversary, they keep open the gates through which this tide of desolation rolls in and overflows the land. Who else, let me ask, who else stands in our way? The intemperate masses; the slaves of appetite; the utter and abandoned drunkard? They illustrate our arguments; they furnish our statistics; they constitute our most tremendous and effectual appeals. And while thus ‘they point our moral,’ and afford us examples of that palpable nature to which we need hold up no mirror, they are capable of being redeemed, and God hath aided us, and blessed our efforts to redeem them. Divide community into two classes, the utter drunkard on the one side, and the earnest, zealous friends of temperance on the other, and how long would intemperance be a fact in our world? Who, then, stands between the cause and its triumph? The dealers in strong drink? Undoubtedly they do.

“While men are toiling with renewed effort, and praying with their armor on; while woman hopes, and prays, and weeps; while the redeemed fall back, and rise, and fall, and

rise again ; while every argument that can pierce to the heart, and every effort that can rouse the moral nature and reach the human ; every law that stands on the Book of God ; every rebuke and every warning that speaks from many-tongued experience ; while all these are brought forward and urged by voices of eloquent pleading, of sound reason, of earnest rebuke ; while every day, yea, every hour, we are shocked by some new development of the evil of intemperance, and hopes are blasted, and hearts crushed, and homes made desolate, and minds wrecked, and souls darkened, and men slain ; while violence, and weeping, and woe, because of this traffic, increase on every hand ; there are those who will feed the desolating flame, who open wide the doors of sin and death, who tempt the eye with splendid show, who mar God's image, and the soul for which Christ died, for less than thirty pieces.

“ But what do these dealers in strong drink tell us ? Say they : ‘ We never offer the cup to him who cannot hold it with a steady hand ; we never ask men to drink ; we never sell to the inebriate. Well may we ask them—why do you not sell to the confirmed drunkard—to him alone ? Why tempt those who are comparatively free ? Why perform the initiatory work which makes drunkards in the end ? Why sow the seeds which shall ripen into appetite ? Is not this worse, far worse, than to give strong drink to those who are already drinkers ? To pass the cup to those who are already confirmed in the brutality which it engenders ? Is it not worse to deface the fair and complete statue, than to hack and hew that which is already marred and broken ? Is it not worse to poison the clear spring, the pure spring at its source, than to mingle pollution with the tainted and turbid waters ?

“ While, then, this plea of the dealers in strong drink, that they never sell to the drunkard, but only to the moderate and respectable, does not excuse them, it suggests the very fact which I am now urging. They do not sell to the confirmed drunkard ; to whom, then, do they sell ? Who sustain them ? Who open their doors, and lend them all the respectability that remains to them ? Evidently, those who are themselves respectable, the wealthy, the fashionable, the influential. And, if we go back to final causes, who then are the causes of the traffic ? This dark, accursed traffic here, that opens its sluices all around us ; that crams your warehouses, and with which huge ships come reeling to your wharves ?

“ To make this point clearer, again I say, divide the commu-

nity. Place on the one side the confirmed drunkards and the dealers in strong drinks, and let all the rest be arranged on the other side as the active friends of temperance, and how long would intemperance hold its seat in the land? I ask, then, once more, who stand between the temperance movement and its triumph? And I answer, the wealthy, the fashionable, the influential! And undoubtedly it is so. The rum power in our country is backed up by the money power! Mammon and Alcohol are hand in hand! I know there are exceptions to this proposition—I would not make it a sweeping one. I look around me, and see many noble laborers in this great and good cause. There are men who went forth in the early dawn of this reformation, when the gray light first tinged the mountain tops, and the breathings of better things came like the morning air. And they have labored until now, when the sun travels high toward the meridian, and the heat and burden of the day have come. And they will toil without shrinking, without thought of abandoning the work, until they lay their bones on the field of their labor. There are, also, men of wealth, willing to sacrifice, and prompt in self-denial. There are men of talent bending all their energies to the work. Woman, too, has lent it her aid, and given efficacy to its endeavors. And, here and there, men have been raised from the depths of sensualism and sin, and made the most powerful advocates against that evil to which so lately they were enslaved. And though by the machinations of enemies they may seem to have fallen, they shall yet go forth with new energy, and shake to its undoing this deep and cumbrous sin against which we strive.

“But with all this qualification, I must repeat what I said just now, that the majority of the wealth, the fashion, and the power, in our land, upholds the means of intemperance, gives to the traffic all the respectability that yet adheres to it; and if it should withdraw its countenance, that traffic could find no rest, no abiding place among us, save in the stealth and darkness, like those crimes which, banned and cast out of all worthy men, live only in secret and in shadow. Is the wealth of the land enlisted on the side of temperance? Does that great death-stream run only through the hovels of the poor, and in the reeking channels of misery and vice? Lo, it flows through marble sluices, and drips from costly fountains! Are the fashion and influence of the land upon the side of temperance? Behold those splendid hotels, those gilded saloons, those sumptuous wine parlors! Is the talent of the land upon the side of tem-

perance? See in how many of your legislative halls Bacchus sits crowned with his purple grapes, or mingles his drink for the eloquent and the great, with the intellectual nectar of your public festivals. The talent of our land! I see it exerted in our caucuses and our legislative halls, in behalf of some question of monetary interest, of currency or territory; but alas! I see too little of it enlisted for the highest interests of man, for the removal of that which mars and darkens the soul.

“Advocate of moral suasion, have you force enough to penetrate and to arouse the hearts of those, who, in high places, in stations of power and influence, stand aloof from that work which is going on in behalf of degraded, suffering humanity, degraded and suffering to a fearful extent, not only by their apathy, but by their example? Advocate of legal force, your law, if it is worth anything, must be the voice of public sentiment. Behold! what a cordon of wealth, and talent, and influence is drawn around this traffic! See how much of your public sentiment is here, weighing its casks of alcohol in one scale, with dollars in the other, or sipping its wine in luxuriant ease.

“I charge, then, and I deem justly, the wealth and the influence in our land, generally speaking, with being on the side of intemperance; at least with being against temperance, by encouraging the example of using strong drink, and by upholding the hands of those engaged in the traffic. And a word or two here, to some of that class who take the stand that because they are not drunkards, therefore they have nothing to do with the temperance movement. They can drink, so they say, and it does not hurt them; they can use wine and ardent spirits moderately, and they wish no interference with their will and their habits. I leave all other replies to this position, and now make only this one—that those who take this stand do more hurt than the drunkard. They are the very examples which decoy and embolden others to drink. The miserable, bloated, wallowing inebriate furnishes no motive for the use of strong drinks. He causes those whose hands are stretched out to take the first glass, to shudder and recoil, as they consider the end to which that first glass may lead. Oh! if upon the drinking of that first glass all the evils of utter inebriety should at once ensue, how many, think you, would dare to taste it? But the young man, as he takes that glass, looks around, and sees those who boast that they can drink and it does not harm them; he sees them carry the cup to and from their lips with apparent safety, and he says, ‘So, too, can I drink with safety; I shall

never be a drunkard ;' and the spell is upon him. He drinks and falls, because another drinks and stands ; he stumbles, not over the drunkard in his kennel, but over his example, who says : 'I can drink and it does not harm me ; I have no business with others, nor they with me.' Oh ! these are those who decoy others to their ruin ; have they, then, no business with others, nor we with them ? They are the wrecker's lights, that allure many a brave and noble bark from its course until it strikes the fatal rock, and lays its bones on the sand, to whiten there amid the tempest and the surge ! And has the temperance cause no claim upon them ?

"And have we not this claim upon all those who occupy stations of wealth and influence, that they use their power, not to perpetuate and extend this evil, but to remove it ? We say to them that they are not merely apathetic in this matter, they exert a direct influence for evil ; and our call upon them is made, not in the language of fanaticism, or of unreasonable interference, but is made to their reason and their conscience, in the name of God and of humanity. And with that God above them, laying his requirements upon them, with that humanity around them, bound to them by a relationship which no condition can annul or hide, who are they that they should wish to stand aloof from the effort to which we summon them ? Who are they that they dare to set that example, and uphold those agencies which to hundreds and thousands are so rife with shame, and sorrow, and wasting, and death ? If for them Christ suffered and died, so did He suffer and die for their meanest brother yonder, covered as he is to the very lips with the leprosy of sin, and steeped in the kennel of sensuality ! And if for them Christ died, who are they to be exempt from self-denial, and from sacrifice for others ?"

III. Having now considered the question of Intemperance, and shown its antagonism to the Individual, physically, intellectually, and morally ; to the Family, the Community, the State, and the Nation ; having shown how defective present modes of education are as a remedy for the evil, and what must be taught in order that education may bring intelligent influence to bear on its removal ; and having also seen what force religion may wield, based on a just conception of the teachings of Revelation on this great sub-

ject we come now to note, in concluding this examination of these important phases of the subject, what all this knowledge, enlightenment, and intelligent religious conviction must lead us to employ as sure remedies for Intemperance.

Our conclusion is that these two are indispensable : Total Abstinence by the Individual ; Prohibition by the State. Less than these is necessarily imperfect and inefficient ; a poor palliative at the best, but too often a deception and a hindrance.

(1). Abundant testimony has been presented to establish the fact that not only is Intemperance the cause of disease, but also that some of the worst physical consequences are borne by those who pride themselves on their moderate use of intoxicants. We have seen, too, that while it may be true in some circumstances and conditions that it is possible to yield to slight indulgences and never overstep their bounds, yet the general tendency is such that the ranks of the intemperate are constantly kept full by recruits furnished from those who fancy themselves safe in their moderation ; so that we are justified in saying that no man can be absolutely safe short of total abstinence.

Dr. Lees furnishes (vol. I. p. xv.) the testimony of Edward Baines, a man of letters, and intimately familiar with public life for many years, to this effect :

“I say boldly, that no man living who uses intoxicating drinks, is free from the danger of at least occasional, and if occasional, ultimately of habitual excess. There seems to be no character, position or circumstances that free men from the danger. I have known many young men of the finest promise, led by the drinking habit into vice, ruin, and early death. I have known many tradesmen whom it made bankrupt. I have known Sunday scholars whom it has led to prison—teachers, and even superintendents whom it has dragged down to profligacy. I have known ministers of high academic honors, of splendid eloquence, nay, of vast usefulness, whom it has fascinated, and hurried over the precipice of public infamy with their eyes

open, and gazing with horror on their fate. I have known men of the strongest and clearest intellect and of rigorous resolution, whom it has made weaker than children and fools. Gentlemen of refinement and taste whom it has debased into brutes. Poets of high genius whom it has bound in a bondage worse than the galleys, and ultimately cut short their days. I have known statesmen, lawyers, and judges whom it has killed—kind husbands and fathers, whom it has turned into monsters. I have know honest men whom it has made villains—elegant and Christian ladies whom it has converted into bloated sots.”

Why this is so, it is not difficult to tell when we remember what is so fully proven, that it is in the very nature of alcoholic drinks to create an appetite for themselves, and, following the known law of all narcotics, to weaken the power of the will to resist. This being true, no man, whatever his power of self-control up to the present time may have been, has the least ground on which to base his expectation that he can rely on the continuance of that power to permit him to remain a moderate drinker in the future. Hence our argument and plea that Total Abstinence is necessary to all.

But more than this: the total abstinence man is not only sure of never being a sot, he is sure of being healthier, better fitted for intellectual effort, a better man morally and spiritually than if he tried the doubtful experiment of moderation. More than thirty years ago, upwards of two thousand eminent medical practitioners signed the following certificate:

“We, the undersigned, are of opinion,—

“1. That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, as beverages.

“2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc., etc.

“3. That persons accustomed to such drinks may, with per-

fect safety, discontinue them entirely, either at once, or gradually, after a short time.

"4. That total and universal abstinence from alcoholic beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race." *

The opinion has strengthened among learned physicians from that time on. Dr. Richardson, in his "*Vitality in Men and Races*," says:

"I do not over-estimate the facts when I say that if such a miracle could be performed in England, as a general conversion to Temperance, the vitality of the nation would rise one-third in value, and this without any reference to the indirect advantages that would of necessity follow."

The testimonies of individual experience are all in this direction as to personal benefit. The learned Dr. Samuel Johnson, an excessive wine-drinker in his youth, tried to redeem himself by moderation, but was forced to confess: "I can abstain, but I cannot be moderate;" and subsequently adopted the rule of total abstinence. "His abandonment of wine," says his biographer, Stephens, "improved his health, and diminished the intensity of his melancholy fits."

On one occasion Johnson said:

"Wine gives no light, gay, ideal hilarity, but tumultuous, noisy, clamorous merriment. Spirits are raised by drinking, as by the common participation of any pleasure. Cock-fighting or bear-baiting, will raise the spirits of a company as drinking does, though surely they will not improve conversation."

At another time, Sir Joshua Reynolds, having argued that wine was a key to conversation, opening the mental box; Johnson said impressively:

"No sir; before dinner, men meet with great inequality of understanding, and those who are conscious of their inferiority

* Carpenter, on "*The Use and Abuse of Alcoholic Liquors*," pp. xxiii., xxiv.

have the modesty not to talk; when they have drunk wine every man feels himself comfortable, and loses that modesty, and grows vociferous; but he is not improved—he is only not sensible of his defects. Conversation is the key, wine is a picklock, which forces open the box and injures it. A man should cultivate his mind, so as to have that confidence and readiness without wine which wine gives.”

Mr. Ross, of London, in an address in Boston, in 1845, related what the poet Southey once told him :

“That since he had become an author, he had not drank anything stronger than water, because if he had done otherwise, he would have perilled his reputation.”

The philosopher and divine, Rev. Sidney Smith, tried the experiment of total abstinence, and thus cheerfully describes the result, in a letter to Lady Holland :

“Many thanks for your kind anxiety respecting my health. I not only was never better, but never half so well ; indeed, I find I have been very ill all my life, without knowing it. Let me state some of the goods arising from abstaining from all fermented liquors. First, sweet sleep ; having never known what sweet sleep was, I sleep like a baby or a plough-boy. If I wake, no needless terrors, no black visions of life, but pleasing hopes and pleasing recollections. Holland House, past and to come ! If I dream, it is not of lions and tigers, but of Easter dues and tithes. Secondly, I can take longer walks, and make greater exertions, without fatigue. My understanding is improved, and I comprehend political economy. I see better without wine and spectacles than when I used both. Only one evil ensues from it ; I am in such extravagant spirits that I must lose blood, or look out for some one who will bore or depress me. Pray leave off wine ; the stomach is quite at rest, no heart-burn, no pain, no distention.”

The late Rev. Samuel Miller, D. D., of Princeton, N. J., for sixteen years followed the advice of his physicians, “in drinking one or two glasses of sound wine daily.”

“During all this time,” he said, “my health was delicate. More than six years ago, when approaching my sixtieth year, I broke off at once. The experiment had not proceeded

more than a month, before I became satisfied that my abstinence was very strikingly beneficial. My appetite was more uniform, my strength increased, my sleep more comfortable, and all my mental exercises more clear, pleasant and successful."

Mr. S. C. Hall, the well-known editor of the "Art Journal," once gave this public testimony :

"He lived by the labor of his brain, and could testify that since he had become a teetotaller, he had an increase of intellectual power, so that what he sent out to the public never came trickling through a disturbed and disordered medium. As to endurance of fatigue, he was able to work three times longer than ever he could while he indulged, even moderately, in the use of strong drinks. He was better in body, in mind, in home, in every comfort: and he felt proud, therefore, of the pledge he had taken to abide by the practice of entire abstinence."

To these personal advantages of Total Abstinence, may be added many of a public nature, apparent to all who have observed what ills in society are caused directly by intemperance. As these have been dwelt on at some length in the foregoing pages, and as the whole subject of Total Abstinence has been fully considered in the preceding Essay, these hints may here suffice.

But Total Abstinence is not always easy to practice. Indeed, sometimes, and often, it is so difficult as to be well-nigh, if not wholly, impossible, when the facilities for indulgence are easily found. The victim of habit, or of hereditary tendency to the use of intoxicants, often falls, in spite of good intentions, ardent prayers, and strong resolves. Many a man who desires to abstain, and who is filled with remorse whenever he gives way to indulgence, repeatedly gives way when the temptation is placed before him; and a large number of traffickers spread especial snares for such, as also they succeed in dazzling the young by glittering allurements and attractions, well-designed to catch the unsuspecting.

Hence the necessity for prohibiting the traffic, by putting it in the catalogue of things injurious to society, and therefore to be outlawed and forbidden. No so-called regulation of the traffic has ever succeeded in averting or diminishing the evils of intemperance. This we have fully shown when giving, in the preceding essay, the history of the various efforts which have been made for suppressing the traffic.

“Consistent truth and goodness will assuredly, in the end, overcome everything; but inconsistent good can never be a match for consistent evil.” These words of Coleridge, spoken in rebuke of a trimming and time-serving policy pursued by eminent politicians during the anti-corn-law and other reform movements in Great Britain, have special pertinence to the policy of legislation everywhere on the liquor traffic. Temperance men who are induced, from any consideration, to vote for license, invariably, no matter what their motives may be, play into the hands of the traffickers, and contribute to the spread of intemperance. To this fact there has never been an exception, and from the very nature of the case, it is impossible that there ever can be. Few things can so utterly defeat a good object, and so securely fix and establish a public evil, as to deal with it by half-way measures, based, as such measures usually are, on the concession that the whole thing is an evil, but that it may be allowed partial protection, and be so regulated as to greatly curtail its power for mischief. The last most notable illustration of this is found in the movements inaugurated by Rev. Dr. Crosby. As stated in full in “Alcohol in History,” he first organized a movement for individual sobriety, by instituting a society which gave its members the option of several pledges, one only of these looking to total abstinence. During the first year several signed the total abstinence pledge, but ere long, the other branches of the society wholly absorbed this radical wing, its members giving up their strict pledge for one allowing them mod-

erate indulgences. He then tried the enforcement of the license law, seeking to confine liquor selling to the hotels; but in this he has been defeated by the liquor interest, and his regulating crusade has come to an end. His own story is thus told to a newspaper reporter:

“His first movement was to limit the retailing to hotels, but was defeated by the obstacles created, and the devices countenanced by the city officials, from Mayor Ely downward, so that all which was necessary to evade the law was to ‘nail a sign with “hotel” on it, over any den ten feet square.’ The next movement was to present a specimen ‘hotel’ (corner Houston and Greene streets), consisting of a single room—a place of very vicious repute—and to indict the Excise Commissioners for licensing it. But District-Attorney Phelps was so awed by the liquor interest, as to allow every obstacle to be thrown in the way that legal ingenuity could devise. At the trial no juror was accepted who failed to answer these three absurd questions satisfactorily to the liquor men: ‘Do you consider a man who sells liquor at retail as respectable and reputable as any other man? Did you ever contribute money to the Society for the Prevention of Crime? Did you ever attend Dr. Crosby’s church?’ The jury acquitted the Commissioners, of course.”

Commenting on this “interview,” the New York “*Evangelist*” says:

“In another column of our paper we give an interview of Dr. Howard Crosby with a reporter of the ‘*Evening Post*,’ on what the Society for the Prevention of Crime has done for temperance in this city. It is a succinct but very interesting story. It shows how strongly intrenched the liquor-traffic is in law and usage, and what powerful interests that traffic can bring to its protection when in danger. For five years this society, headed by Dr. Crosby, than whom there is no more zealous and determined soldier of the temperance cause as he understands it, has done its utmost to restrict the sale of alcoholic liquors in this city. He has treated prohibitory measures as impracticable, and has refused to advocate total abstinence, as an extreme which would be regarded as fanatical. He has confined himself to the eminently moderate task of reducing the sale and use of intoxicating drinks, through the enforcement of laws already in existence, and the enactment of new statutes. Yet

he confesses that he has met with no success, and concludes his interesting interview by saying: 'The only silver lining to the dark cloud that I can see, is that the fight has not been wholly given up, and will not be.'

During the course of this experiment, a paper in the interest of these measures, called "Moderation," was published, although but one number was ever issued; but it was eagerly seized on by the Brewers, and others interested in the liquor traffic, for gratuitous circulation, as an ally to their cause; the "Western Brewer" for January, 1882, saying of it, in reply to an adverse criticism of the "New York Retailer," on the "Business Men's Moderation Society," in whose interest it was published:

"There was money in \$1,000 for 25,000 copies of the last issue of 'Moderation,' about \$700 of good, clean, hard brewers' money."

So much to advance the theory of the paper; but how much more to resist the application of the law, is not confessed. The whole is a fair specimen of the folly characterizing any so-called Temperance effort which proceeds on the basis of a compromise or discrimination in regard to this infamous traffic.

(2). There can be, we repeat, but one consistent legal course with this business, and that is its entire prohibition. The very purposes for which government was instituted, demand this strict interference. Says Bentham:

"The sole object of government ought to be the greatest happiness of the greatest possible number of the community. This end is promoted by the removal of restrictions on commerce, where such restrictions are detrimental to the prosperity of the community, by encouraging every industry and institution calculated to confer benefit, by discouraging and even sternly repressing those of a pernicious, immoral, and dangerous character; in a word, by such wise legislation as shall tend to promote the physical health, the social comfort, and the intellectual enjoyments and culture of the people."

"If," said Hon. George Sullivan, "the legislature of a State

permit by law, a traffic which produces poverty with all its sufferings, which corrupts the morals and destroys the health and lives of thousands in the community, they defeat the great and important end for which government was established."

"We owe it to our history," said Hon. Theodore Frelinghuysen, "to our free institutions, and above all, to Him whose benignant providence has so richly blessed us, that we purify our laws. If men will engage in this destructive traffic, if they will stoop to degrade their reason, and reap the wages of iniquity, let them no longer have the law book for a pillow, nor quiet conscience by the opiate of a court license."

The late Rev. Albert Barnes pertinently said :

"The true object of legislation is to prevent, not to protect crime. God never instituted a government on earth with a view to its throwing a protecting shield over vice and immorality. He has never commissioned men to sit in high places to accomplish any such work. The end of government, so far as it bears on that point at all, is to suppress crime, to punish wrong-doers, to remove iniquity, to promote that which is just and true. And it matters not what the evil is, nor how lucrative it may be made, nor how much capital may be invested in it, nor how much revenue may be derived from it, nor how many persons may have an interest in its continuance. The business of the lawgiver is to suppress it, not to protect it; to bring it to as speedy an end as possible, not to become the panderer to it or the patron of it."

Blackstone, who defines "Common Law" to be :

"The law of custom and usage, or those customs and usages which have existed from a time when the memory of man runneth not to the contrary," says, "Common law requires that a man shall not use his property to the injury of another, and the consent of the party injured is no mitigation of the offence."

These opinions of the province of law, and of the object of human government, are like axioms, beyond the reach of contradiction ; and it is certain that they apply with equal force to all things which are in antagonism with society and its rights and true interests. Is not the liquor traffic in this category ? Says the Secretary of the British Temperance Alliance :

“If anything invades my social rights, certainly the traffic in strong drink does. It destroys my primary right of security, by constantly creating and stimulating social disorder. It invades my right of equality, by desiring a profit from the creation of a misery I am taxed to support. It impedes my right to free moral and intellectual development, by surrounding my path with dangers, and by weakening and demoralizing society, from which I have a right to claim mutual aid and intercourse.”

Of the liquor dealer, Prof. Ware of Harvard University, said :

“The nature of his calling renders it inevitable, that he cannot be a dealer in spirits without becoming accessory to vice and ruin.”

And the late Dr. Wayland, in his *Moral Science*, said, in agreement with what we have assigned as one reason why total abstinence is so often defeated :

“Such is the relation of the power of appetite to that of conscience, that, where no positive allurements to vice are set before men, conscience will frequently retain its ascendancy. While, on the other hand, if allurements be added to the power of appetite, reason and conscience prove a barrier too feeble to resist their combined and vicious tendency. Hence he who presents the allurements of vice before others, who procures and sets before them the means of vicious gratification, is in a great degree responsible for the mischief which he produces. Violations of this law occur in most cases of immoral traffic, as in the sale and manufacture of intoxicating liquors, the sale of opium to the Chinese, etc. Under the same class is also comprehended the case of female prostitution.”

The long array of facts recited in the foregoing pages are conclusive proof that the traffic is responsible for the chief part of the crime, pauperism, and taxation which afflict our modern life. Why, then, should it not be outlawed? Why should we hesitate to say that any other attitude of government towards it than that of determined hostility and of persistent effort for its suppression is a condoning of vice and crime? Yet on what slight pretexts

prohibition is opposed, and the State becomes a party to the very evils which it was created to forbid and suppress.

(1). It must not be done, says one, because it infringes on the right of every one to do just as he pleases in this free land. It restricts and destroys the liberty of the citizen. No, this is a free land, because there is no right nor liberty which are not qualified by the condition that they do not interfere with the general good. The general good demands that some men be deprived of personal freedom, and we imprison them; it demands that only the government shall create coin, and we shut up the counterfeiter; it demands that the lives of citizens shall be made secure, and it kills the dogs which may have cost their owners large sums of money; so also it demands that lotteries shall cease, that adulterated food and drugs shall be destroyed, that no nuisance shall be set up in a community that is detrimental to health, or offensive to the inhabitants; and in a thousand ways teaches every citizen that his liberty and his rights do not confer on him a license to do just as he pleases, but always what is for the best to those with whom his lot has been cast.

(2). It is a source of revenue to the government, say some, and a great loss would be sustained by destroying the traffic. The Imperial Commission lately appointed at St. Petersburg to consider the question of drunkenness, recommended the closing of a large number of liquor shops in the Russian Empire; but it is intimated that the recommendation will not be acted upon, "because of the serious loss of revenue it would entail." That is the argument of the liquor-dealers of this country, but it is sadly vitiated by the appearance at the general government of a delegation of leading distillers, in the summer of 1882, asking that Congress shall so legislate as to reduce the revenue on distilled spirits about \$30,000,000. But aside from this inconsistency, the argument is good for nothing, and worse than that, from the fact that the sum paid in taxes and

licenses to the General, State and Municipal Governments, amounts to only a small fraction of the cost entailed on these governments by the sales of these taxed and licensed liquors. Rev. Albert Barnes shows that "The exact sum received in the city and county of Philadelphia for tavern licenses in the year 1851, was \$66,302; and the whole sum in the State, was about \$108,000. The expenses for prosecuting for crime, and for the support of pauperism, consequent on intemperance, was, for the same year, as accurately as it can be computed, \$365,000." The ratio is no less at the present time.

The Chicago "Tribune," in a recent issue, says :

"Of the total tax of a little less than \$6,000,000 assessed last year, the entire liquor interest, including 3,603 saloons and every wholesale dealer, was assessed less than \$12,000, or one-fifth of one per cent. of the whole; also that a careful estimate of the extra expense caused by the liquor interests to the city last year (over and above all the ordinary expenses common to all, such as gas, water, sewerage, etc.) exceeded \$930,000. Deducting from this the sum of \$182,226, for saloon license fees, and the above \$12,000 for personal taxes, leaves a deficit of \$735,773 on account of the liquor business, which thus not only pays nothing for the necessary expenses of our city government, but to this extent diverts the taxes for its support."

In a paper submitted to the National Temperance Convention, at Saratoga, in 1881, by Rev. George H. Vibbert, the following tables of revenue and expense were given :

<p>"The United States Commissioner of Internal Revenue reports total receipts from all sources relating to distilled spirits and fermented liquors, in 1880,</p>	<p>\$74,015,311 63</p>	\$700,000,000 paid for drink.
		33,529,000 liquor-dealers
		might produce.
		40,000,000 two hundred
		thousand drunkards might produce.
<p>There were 167,645 liquor-dealers.</p>	<p>\$823,529,000 total.</p>	50,000,000 value of grain destroyed.
		Cost of crime, pauperism, in sanity, and idiocy, caused by drink, unknown.

Massachusetts' statistics are fuller than any I have been able to get :

United States and State revenue from liquor in 1880,
\$2,491,012 16
There were 6,599 liquor-dealers.

\$20,000,000	paid for drink.
1,319,800	liquor dealers might produce.
400,000	two thousand drunkards might produce.
1,578,000	cost of crime caused by drink.
1,200,000	cost of pauperism caused by drink.
<hr/>	
\$24,497,800	total.

Probably the value of liquors exported from Massachusetts would be less than the value of grain and fruit destroyed, and of imported liquors.

In 1878, in St. Lawrence Co., N. Y., the payments for liquor licenses,
\$2,231 25

\$22,400	cost of crime caused by drink.
27,000	cost of pauperism caused by drink.
2,666	cost of lunacy caused by drink.
663	Excise Commissioners' accounts.
<hr/>	
\$52,729	total.
Value of time lost by dealers and drunkards, unknown."	

Mr. Vibbert adds :

"Though these statistics are only approximately correct, they suggest that for every dollar received for drink revenue, from ten to twenty-three dollars are paid for liquor, and to help repair losses and care for the victims of the drinking system."

There is no more shallow pretence than this of revenue from liquors. As Dr. Collins has well said, ("The Great Living Issue," p. 9) :

"Let the Government require the liquor traffic to pay its own bills, and make good to both individuals and the State all the damages that can be directly traced to it, and it would die for want of means in less than six months. It is only lucrative because the Government pays its bills, and supports and provides for its victims."

(3). But Prohibition, it is said, is a failure, wherever it is tried. If this is so, it is reasonable to presume that those interested in the continuance of the liquor traffic would not urge it as an objection against such legislation ; but as the objection comes most vehemently from this class, there is just ground for suspicion that it is not an honest one. In February, 1882, the "Brewers' Association," issued a "Circular to the Trade," with a view to ascertaining if a change in their Rules would be likely to insure them a larger membership and an increased revenue. The situation is represented as a critical one, and the need of means is urgent.

"At present," they say, "it is called on to fight the fanatics who in Iowa, Missouri, Indiana and elsewhere are striving for prohibitory laws aimed directly at malt liquors. Let no one suppose such a fight is local. It concerns the whole trade. Succeeding there, they will make fresh aggressions elsewhere. No State will be safe. At such a crisis, we need that every one interested should join our association, so that all concerned should act together, and give greater moral and material force."

Men do not thus stir themselves and others up against a policy that is a failure.

"The Western Brewer," for March, 1882, confesses that prohibition is a success :

"Vermont has to-day one of the most stringent laws against the sale of liquors ever devised by the 'wisdom and virtue' of any legislative body. In all the larger towns the letter of the law is lived up to, and the sale of alcoholic stimulants is restricted to a town agent, who is authorized to sell only for medicinal purposes, and then only on a physician's prescription. Breweries have been closed and saloon-keepers driven into other States. In St. Albans the Weldon, the American and two other hotels have gone out of business, because, without the profits of the bar, they could not pay expenses."

The Illinois Liquor Dealers' Association is also alarmed, having (March, 1882,) issued an appeal to all wholesale

dealers to contribute \$25 each to fight prohibition, and begging "all thinking and observing men, especially those directly or indirectly connected with the traffic, to observe the wonderful spread of the prohibition movement." It adds:

"The ignorant and blind alone will any longer assert that there is no danger in Illinois, in view of the fact that the open retail sale of any intoxicating liquor of any kind is absolutely prohibited and prevented in numerous local communities, nay, in entire counties and Senatorial districts; that under our own dram-shop laws the most careful and conscientious saloon-keepers, especially those in the rural districts, are frequently sentenced to heavy fine and imprisonment, and the earnings and savings of years of honest toil swept away by judgments for damages awarded under this very law."

Some of the distillers and dealers complain of the folly of conceding so much sense of alarm; and others look suspiciously on the consequences of organized effort against prohibition; but all concede that in reality the prohibitory law is effective, and some, that it will be more so, in proportion as the liquor interest works openly in opposition to it. Mr. Martin, a distiller in Illinois, is in this latter class, and has lately published his views in the Peoria "*Saturday Evening Call*." He says that:

"The worst enemies of the liquor manufacture and trade are those who seek to band the liquor interests together to fight both the temperance movement and the law."

He thus describes the forces arrayed against each other in such a conflict, and what will be the result of the opposition:

"There are less than one hundred great distilleries in the whole United States. The retail dealers, the 'saloon men,' are generally men without means, and not of habits to acquire much wealth. With rare exceptions, like Peoria, the wholesale dealers are not much better. The social position of the liquor trade holds no sort of comparison to the social status of American slavery. The moral and religious sentiment of Ameri-

can society is against it. The women are against it. This moral sentiment stands like a stone wall to confront it. Of course this is a free country, and any man, any editor, any class or any interest has an undoubted right to beat its brains out against this stone wall. It is their privilege as well as their right. But, personally, you can count me out of any such idiotic 'd——d nonsense.' Let the liquor men go along quietly; let them take out their license and obey strictly the law; let them provoke as little attention as possible to their business; let them ward off opposition by seeking to conciliate rather than antagonize the moral sentiment of the whole country, and their business will go on with as little disturbance and annoyance as it is possible to do. But let a financial collapse of the distilling interest occur now, or in the near future, and it will scare every capitalist and business man from ever re-engaging in the distilling business. Then, with the temperance element rampant, and no capital to fight it with, prohibition could be enforced, and in ten years there would not be left a distillery, a brewery or a saloon in the whole United States."

When our enemies thus answer their own objection, little need be said by us in regard to it. This will suffice here. The law is as well executed as other laws against crime are. There is doubtless some secret selling, as there is secret counterfeiting, as there is stealing, perjury, or any other crime; and any argument against prohibitory laws, because in some instances they are violated, would be just as valid against all criminal laws.

It may be added as further evidence of the dishonesty of the boast on the part of the parties engaged in the liquor traffic, that prohibition is a failure, that the most strenuous efforts are made by them to prevent the enactment of either statutory or constitutional prohibition. The United States Brewers' Association, in session at St. Paul, Minn., in May, 1888, received, in the report of their attorney, Louis Schade, of Washington, D. C., the following information and assurance in regard to a proposed Prohibitory bill for the District of Columbia:

"Though Miss Willard and a whole battalion of female Prohibitionists made fervent appeals before the Senate's District

of Columbia Committe, the simple reminder from the friends of personal liberty that there was a Presidential election pending, sufficed to induce even the Republican members of the Committee (with the sole exception of Senator Riddleberger) to vote the bill down unanimously. No prohibition will pass this Congress. Indeed, I can proudly point to the fact that, with the exception of the School-book bill (and we did not fight that), none of the measures of the Prohibitionists have thus far passed the National Legislature, and in all likelihood will not hereafter, provided no mistakes are made on our part.

“The reason is very simple. In the first place, the leaders on both sides know that Prohibition is not a moral and temperance issue. Then they believe that Congress has no right to meddle with a question clearly belonging to the states. The watchfulness of the friends of personal liberty at the Capitol may also have had its effect. Their appeals to their friends in the States have frequently kept some of the recreant Congressmen at home forever.”

It was further manifest in the reports, that between forty and fifty thousand dollars (including \$9,000 paid out to the Literary Bureau) was paid by this one organization in the last year to fight Prohibition. And President Miles, alluding to the activity of the Prohibitionists since the recent decision of the U. S. Supreme Court, which was in brief:

“The State of Kansas had a right to prohibit the liquor traffic. It did not thereby take away the property of the brewers. It simply abated a nuisance. The property is not taken away from its owners; they are only prohibited from using it for a specific purpose, which the legislature declared to be injurious to the community.”

President Miles said:

“Gentlemen, this Convention will fall short of its duty unless thorough and energetic measures are taken to protect and defend our business.”

What measures will protect their business? Why, their preference seems to be for the measures which many others think will restrict and destroy their business. Hear Mr. Peter E. Iler, President of the Willow Springs Distilling

Co., at Omaha, Nebraska, as he writes under date of January 7, 1888 :

"High License has not hurt our business, but on the contrary, has been a great benefit to it, as well as to the people, generally. . . . High License acts as a bar against Prohibition. . . . It also gives the business more of a tone and legal standing, and places it in the hands of a better class of people. . . . I do not think that high license lessens the quantity of liquor used, but places it in fewer and better hands, with better regularity. As to the trade repealing the high license law, if the question was left to it, I do not think, so far as my acquaintance is concerned, that it would do so. . . . I cannot see how any one who has anything at stake can help but favor High License, and enforce the law strictly. . . . In all my experience of ten years in Ohio, before the temperance movement, and twenty years' experience here previous to high license and since, I believe that high license is one of the grandest laws for the liquor traffic, and for men interested, as well as people at large, there is. I do not believe we would have any Prohibition people in our State if our high license law was more rigidly enforced."

Mr. M. B. Hokuf, liquor-dealer of Wilber, Neb., in a confidential letter written for the guidance of liquor-dealers in New Jersey, February 14, 1888, says of High License :

"It brings the business to a legal standing. My experience is, that the law has not resulted in less consumption, for when a better class of saloons are kept under High License, the business brings in a better class of customers, and what little he might lose on the outcast, he gains in new trade."

So Mr. C. K. Bowman, distiller of Wooster, O., in a confidential letter written for the same purpose, February 2, 1888, says :

"High License does more to counteract Prohibition fanaticism than anything else we can bring to bear. . . . Do not permit Prohibition laws and think to have free selling under them. No Prohibition laws in mine to fight. I don't want to operate as an outlaw."

To the same effect, Metz Brothers, an Omaha brewing firm, write :

"High License has been no injury to our business. We think it bars Prohibition. We are positively certain that were it not for our present High License law, Nebraska to-day would have Prohibition. High License does not lessen the consumption of liquor. If left to us—the liquor dealers—we would never repeal the law."

Judge ye from this whether Prohibition is not dreaded by the liquor interest. And if dreaded, it is hardly honest to call it a failure.

(4). Finally, to avoid repetition, for all these objections have been considered in the previous essay, it is said that we cannot make men sober by legislation, but must depend on moral suasion to induce them to reform. It is sufficient answer to this to repeat what was said a few pages back, that many men cannot be permanently reformed, either by moral suasion, religious influences, or through any means whatever appealing only to themselves; not because they do not desire to reform, nor because they do not put forth efforts for reformation, but wholly because of the work which alcohol has already wrought in them, rendering them powerless in its presence. The streets are not safe for them to walk in, when there are pitfalls at every corner, and allurements which they cannot withstand, all around them.

Judge O'Neal says:

"This year a Washingtonian, who sank into a drunkard's grave, said, pointing to a grog-shop on the left, 'If I escaped that hell, this hell'—pointing to another on his right—'yawns to receive me.' This year has fully satisfied me that moral suasion has had its day of triumph; some other aids must now be sought to keep what we have gained, and to gain still more."

Cardinal Manning said, at Exeter Hall, London, in June, 1881:

"That legislation is necessary nobody denies. We used to be contented with what I must call the cant of using moral means to put down drunkenness. I should like to know, sir, whether we have not been laboring to put down drunkenness

by moral means? Have we been slack? Has the convocation of the Church of England been slack? Has the Church of England been slack? Have the Nonconformist bodies been slack? I will say, have they whom I represent been slack? Let us hear, then, no more of putting down public houses by moral means! How am I to put down a public house by moral means? Am I to go and preach to them? Will that take away the license? Will that hinder the public house from being put up? This never came out of the mouth of anybody who had a desire to see the Legislature in action to put down this evil. This has come out of the mouth of those who wish to avert legislation."

But it must not be forgotten by those who urge this objection, that Intemperance is not simply a vice affecting the individual; but it is also a war upon society at large; that it burdens us with taxation; curses us with all manner of crimes; deteriorates the value of our property; creates a nuisance in the neighborhood where we have fixed our home; and in many ways is a curse and a hindrance to the enjoyment and prosperity of our daily life; and, therefore, whether prohibition reforms or fails to reform the individual, it kills a traffic that has no right to exist. Wendell Phillips thus justly put the matter in terse words:

"Prohibition only says: When you throw open that door, and invite the passer-by to drink, and when two hundred years of experience have proved that by so doing you double my taxes and make it dangerous for my child to tread those streets, I have a right to say whether you shall open that door or not. I don't care whether you sell him poison or food; I don't care whether you sell him alcohol or roast beef—it does not matter; all I know is that, if you undertake to sell him something that doubles my taxes, and that makes my passage through the street more dangerous, you double this crime, and I have the right to interfere."

That is the principle; and in view of it, the liquor-sellers' plea that we shall reform men by moral means, and then leave them to the tender mercies of such temptations, is the climax of folly.

We plead, then, for Prohibition; and our plea is equally

valid, whether we base it on the high ground of philanthropic duty to suffering humanity, or on the lower argument of self-defence from taxation and annoyance ; whether we are incited to it by our desire to reform others, or by our ambition to see our land purified from an intolerable pest. We plead for the fact to be accomplished, whether by legislative enactment, or by constitutional provision.

In the former essay we have argued the advantages of the latter. They seem to us to be many and obvious ; and recent successes in Kansas and Iowa, cannot be other than encouraging to those who feel the necessity for kindred action in other States.

We would lift this question, if possible, out of the reach of the contingencies which must always be imminent while we trust to mere statutory provisions ; and have it no longer subject to such changes or defeats by injudicious amendments or by repeal, as ignorance, caprice, or fancied partizan demands would render it always liable to encounter. Once incorporated in the organic law of the State, it would not be at the mercy of secret political caucuses, nor a thing to be betrayed, or bought and sold by liquor leagues and alliances ; nor could it be removed without the knowledge and consent of the people.

That it may be obtained in every State, and become the protection of white settlers, as it is now of the Indians, by United States statutes in our Territories, what is necessary ? Not so much that the moral sense of the people shall be enlightened by arguments and the presentation of facts, as that they shall be roused to fidelity to their present light and knowledge. If, as has been confessed by one engaged in the vile trade, "the Moral and Religious Sentiment of American Society is against" the liquor traffic, all that is needed is, for our voters to make manifest that fact at the ballot-box, and thus overthrow the monster. May we so act that the condemning judgment shall not be pronounced against us : "Ye knew your duty, but ye did it not."



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